اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah 22 Al-Hajj

سُوْرَةُ الْحَجِّ مَدَنِيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate)

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ

(22-1) O mankind, fear the (wrath of) your Lord! Indeed, the earthquake of the Hour (of Judgement) will be an awesome thing. (1)

(1) According to the early commentators, this earthquake will be a prelude to Resurrection. This will probably take place when the earth will begin to rotate in the reverse order, and the sun will rise in the west. In a lengthy tradition reported by Ibn Jarir, Tabarani and Ibn Abi Hatim from Abu Hurairah, the Prophet (peace be upon him) has stated that when the first Trumpet will be blown, there will be a general confusion. At the second all people will die and at the third they will be brought back to life and presented before Allah. At the first blowing of the Trumpet, the earth will begin to rock like a boat which is beaten about by huge waves, or like a hanging lamp which is moved from side to side by a strong wind.

This condition has been depicted in the Quran at several other places. For instance (Surah Al-Waqiah, Ayat 6); (Surah Al-Haqqa, Ayats 13-14); (Surah Al-Muzzammil, Ayats 14,17-18); (Surah An-Naziat, Ayats 6-9) and (Surah Al-Zalzalah, Ayats 1-3).

According to other commentators, this earthquake will occur when the dead will be brought back to life and presented before their Lord. Though this is supported by some traditions, we prefer the first interpretation (in spite of the fact that the tradition reported by Abu Hurairah is weak) because that is supported by clear verses of the Quran.

(22-2) On the Day when you witness it, the suckling woman shall utterly neglect the infant she suckles, (2) and every pregnant woman shall cast her burden, and you will see people as though they are drunk, when they are not drunk; but dreadful shall be Allah's chastisement. (3)

(2) This is to show the intensity and horror of the earthquake. At that time there will be so much confusion and terror that mothers will forsake their dear children at the very time they will be suckling them.

(3) It should be noted that it is not meant to depict here the condition of the Resurrection but to impress upon the people the dreadful torment of the Hour in order to admonish them to mend their ways. This is supported by the subsequent passage.

وَ مِنَ النَّاسِ مَنۡ يُّجٰدِلُ فِی اللّٰهِ بِغَیۡرِ عِلۡمٍ وَّ یَتَّبِعُ کُلَّ شَیۡطٰنٍ مَّرِیۡدٍ ۙ﴿۳﴾

(22-3) Among people there are some who wrangle about Allah without knowledge (4) and follow every rebellious devil,

(4) They do not indulge in discussions or disputes about the being or existence of Allah but about His rights and powers and His Revelations, as is evident from the succeeding passage. When the Prophet (peace be upon him) tried to convince them of Tauhid and Resurrection, inevitably the dispute arose whether there is One Allah, the sole Sovereign or there were other partners as well in His Godhead and whether He has the power to bring about Resurrection, etc.

کُتِبَ عَلَیۡهِ اَنَّهٗ مَنۡ تَوَلَّاهُ فَاَنَّهٗ یُضِلُّهٗ وَ یَهۡدِیۡهِ اِلٰی عَذَابِ السَّعِیۡرِ ﴿۴﴾

(22:4) although it is decreed about him that he shall lead into error whosoever takes him for a friend, and will direct him to the torment of the Fire.

یٰۤاَیُّهَا النَّاسُ اِنۡ کُنۡتُمۡ فِیۡ رَیۡبٍ مِّنَ الۡبَعۡثِ فَاِنَّا خَلَقۡنٰکُمۡ مِّنۡ تُرَابٍ ثُمَّ مِنۡ نُّطۡفَةٍ ثُمَّ مِنۡ عَلَقَةٍ ثُمَّ مِنۡ مُّضۡغَةٍ مُّخَلَّقَةٍ وَّ غَیۡرِ مُخَلَّقَةٍ لِّنُبَیِّنَ لَکُمۡ ؕ وَ نُقِرُّ فِی

الْاَرْحَامِ مَا نَشَآءُ اِلٰٓى اَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوْٓا اَشُدَّكُمْ وَمِنْكُمْ مَّنْ يُّتَوَفّٰى وَمِنْكُمْ مَّنْ يُّرَدُّ اِلٰٓى اَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ مِنْۢ بَعْدِ عِلْمٍ شَيْـًٔا ۭ وَتَرَى الْاَرْضَ هَامِدَةً فَاِذَآ اَنْزَلْنَا عَلَيْهَا الْمَاۗءَ اهْتَزَّتْ وَرَبَتْ وَاَنْۢبَتَتْ مِنْ كُلِّ زَوْجٍۢ بَهِيْجٍ ۝

(22-5) O mankind! If you have any doubt concerning Resurrection, then know that it is surely We Who created you from dust, then from a drop of sperm, (5) then from a clot of blood, then from a little lump of flesh, some of it shapely and other shapeless. (6) (We are rehearsing this) that We may make the reality clear to you. We cause (the drop of sperm) that We please to remain in the wombs till an appointed time. We bring you forth as infants (and nurture you) that you may come of age. Among you is he that dies (at a young age) and he who is kept back to the most abject age so that after once having known, he reaches a stage when he knows nothing. (7) You see the earth dry and barren and then no sooner than We send down water upon it, it begins to quiver and swell and brings forth every kind of beauteous vegetation.

(5) “We have created you from dust, then from a drop of sperm”: The first man Adam was created directly from clay and after him the process of procreation started by means of sperm-drop. This has been stated in Surah As-Sajda, Ayats 7-8 as well. It may also mean that man is created from sperm-drop but his body is made of those elements which are all available in the earth.

(6) This refers to the different stages of development of the child in the womb of its mother. This description is based on observation and not on scientific research, and there was no need for it for the purpose for which reference to this has been made here.

(7) That is, in old age man is again reverted to the same condition in which he was in childhood. He loses his senses and knows little or nothing like a child.

ذٰلِكَ بِاَنَّ اللّٰهُ هُوَ الْحَقُّ وَاَنَّهٗ يُحْيِ الْمَوْتٰى وَاَنَّهٗ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝

(22-6) All this is because Allah, He is the Truth, [8] and because He resurrects the dead, and because He has power over everything,

(8) The Arabic text may mean three things: (1) Allah is telling the truth and you are wrong in presuming that there is no possibility of life-after-death. (2) Allah's existence is not merely a supposition but it is a reality. He is not only the first cause but has supreme authority, and is conducting every affair in the universe according to His Will, Knowledge and Wisdom. (3) All His designs and works are based on truth and are, therefore, serious, meaningful and full of wisdom.

وَّ اَنَّ السَّاعَۃَ اٰتِیَۃٌ لَّا رَ یبَ فِیۡہَا ۙ وَ اَنَّ اللّٰہَ یَبۡعَثُ مَنۡ فِی الۡقُبُوۡرِ ﴿۷﴾

(22-7) (all of which shows that) the Hour shall surely come to pass - in this there is no doubt - and Allah shall surely resurrect those that are in graves. (9)

(9) In (Ayats 5-7), the effects of rain on the earth and the growth of vegetation and different stages of the life of man have been cited as pointers to five realities.

(1) Allah alone is the truth.
(2) He brings the dead to life.
(3) He has power over everything.
(4) The Day of Resurrection and the end of the world is inevitable.
(5) Most surely Allah will bring back to life all the people who have died.

Let us now consider how these signs point to the above five realities.

(1) Allah is the truth: In order to prove this, let us first take the case of man. All the stages of his development are a clear proof that Allah has designed them with wisdom. He takes his birth from a sperm-drop which itself is produced in a wonderful manner. The food, which a man takes, turns into hair, flesh, bones and a part of it is turned into semen, which is potentially capable of producing millions of human beings. It is the Wise and True God Who decides which of these millions of seeds from the semen should be utilized to make a woman pregnant by mixing the seed with the eggcell. This insignificant thing turns into a living child in nine months in the womb of the mother. If we consider the different stages of the child’s birth, we come to the inevitable conclusion that all these have been designed by the True, Ever Living Designer. For it is He Who decides whether it should be a male or a female, seeing or blind, etc. Then it is He Who decides how long a child is destined to live. All these things are a clear proof that Allah alone is the Truth.

(2) He brings the dead to life: Even a little thinking on the right lines will convince every sensible and honest man that this process of bringing the dead to life is continuously going on before our eyes. Every human being has been created from a dead sperm-drop. Then he gets life from dead things like food containing dead matter like coal, iron, lime, salts, gases, which help make him a living human being. Then let us consider our surroundings. Seeds of different things which had been scattered here and there by the wind and birds, and the roots of different kinds of vegetation which lay rotten and dead in the soil, spring up to life as soon as there occurs a sprinkling of rain water. This process of the dead coming to life is observed during every rainy season year after year.

(3) Allah has power over everything: There are people who believe that no doubt Allah created everything and is governing the universe, but He cannot do anything in the future in addition to or apart from this. This is because they do not observe the phenomena of His powers which have been and are appearing every moment. They do not realize that if man, His creation can perform wonderful feats of science which could not even be dreamed of in the former ages, why should Allah alone be held as having only limited powers?

(4-5) “The Day of Resurrection is inevitable” and “Most surely Allah will bring back to life all the people who have died”: These two are the rational corollaries of the preceding three premises. Allah is All-Powerful and therefore can bring about Resurrection at any moment He wills. He can also bring back to life all the dead people just as He brought to life human beings out of nothing in the first instance. As He is All-Wise, He has not created human beings without any object and purpose. He will judge their worldly lives in accordance with the object and purpose for which He created them. He will call them to account for everything He entrusted to them. This is very simple, even human beings ask one another to render an account of the property etc. they entrust to others. Likewise, Allah’s wisdom requires calling every human being to account for the things entrusted to him. Then human nature also demands that there should be a differentiation between good and bad, and it expects the reward of good works and dreads the punishment of bad

deeds. That is why the people have set up judicial courts. Thus man cannot imagine that the Creator will not call him to account for the things, powers and faculties, etc. which He has entrusted to him. Therefore common sense confirms that Allah will hold the Last Judgment so that everyone should get his due reward and his due punishment.

وَ مِنَ النَّاسِ مَنۡ يُّجَادِلُ فِی اللّٰهِ بِغَيۡرِ عِلۡمٍ وَّ لَا هُدًی وَّ لَا كِتٰبٍ مُّنِيۡرٍ ۙ﴿۸﴾

(22-8) And among people are those that wrangle [10] about Allah without knowledge, [11] without any true guidance, [12] and without any scripture to enlighten them. [13]

(10) That is, they are so proud, arrogant, obdurate and obstinate that they do not pay any heed to admonition.

(11) Knowledge: That personal information which is gained directly through observation and experience.

(12) Guidance: That information which is gained by reasoning or through another person who has knowledge.

(13) Book with light: Source of information gained from divine revelation.

ثَانِیَ عِطۡفِهٖ ؕ لِیُضِلَّ عَنۡ سَبِیۡلِ اللّٰهِ ؕ لَهٗ فِی الدُّنۡیَا خِزۡیٌ وَّ نُذِیۡقُهٗ یَوۡمَ الۡقِیٰمَةِ عَذَابَ الۡحَرِیۡقِ ﴿۹﴾

(22-9) They wrangle arrogantly, intent on leading people astray from the Way of Allah. (14) Such shall suffer disgrace in this world and We shall cause them to taste the chastisement of burning (in the Next).

(14) Verse 3 mentioned those people who have themselves gone astray, but verse 9 mentions those who have not only deviated from the right way themselves but are also bent upon misleading others from it.

ذٰلِکَ بِمَا قَدَّمَتۡ یَدَاکَ وَ اَنَّ اللّٰهَ لَیۡسَ بِظَلَّامٍ لِّلۡعَبِیۡدِ ﴿۱۰﴾

(22-10) That is the outcome of what your own hands have wrought, for Allah never wrongs His creatures.

وَ مِنَ النَّاسِ مَنۡ یَّعۡبُدُ اللّٰهَ عَلٰی حَرۡفٍ ۚ فَاِنۡ اَصَابَهٗ خَیۡرُ ۨ اطۡمَاَنَّ بِهٖ ۚ وَ اِنۡ اَصَابَتۡهُ فِتۡنَةُ ۨ انۡقَلَبَ عَلٰی وَجۡهِهٖ ۚ خَسِرَ الدُّنۡیَا وَالۡاٰخِرَةَ ؕ ذٰلِکَ هُوَ الۡخُسۡرَانُ الۡمُبِیۡنُ ﴿۱۱﴾

(22-11) And among people is he who worships Allah on the borderline; if any good befalls him, (15) he is satisfied; but if a trial afflicts him, he utterly turns away. (16) He will incur the loss of this world and the Hereafter. That indeed is a clear loss. (17)

(15) This type of man is a time server, who stands on the boundary line between Islam and kufr so that he may join the winning side whether it be Islam or kufr.

(16) As this type of man has a weak character and wavers between kufr and Islam he becomes the slave of his self. He accepts Islam for the sake of self interest. He is faithful to it if all his wishes are fulfilled and he has a life of ease and comfort, he is well-pleased with his Allah and is firm in his faith. On the contrary, if his faith demands some sacrifice from him, or he is visited by some affliction, or encounters some hardship and loss in the way of Allah, or he does not have his way, he begins to waver about

the Godhead of Allah and the Prophethood of the Messenger and becomes skeptical about everything of the faith. Then he is ready to bow down before any power from which he expects some benefit and security from loss.

(17) This is a great moral proposition that has been stated concisely. The fact is that the wavering man remains a loser in this world as well as in the next world, and fares worse even than an unbeliever. The unbeliever applies himself exclusively to the benefits of this world and becomes more or less successful in his object because he is not handicapped by the fear of Allah, accountability of the Hereafter and restrictions of divine law. Likewise, a true believer follows the way of Allah with fortitude and perseverance and may as well become successful in this world, but even if he loses it altogether, he is assured of success in the next world. But the wavering Muslim becomes a loser both in this world and in the next world because he is handicapped by doubt and indecision and cannot make his choice between the two worlds. As he cannot decide whether there is Allah and the Hereafter, he cannot apply himself exclusively to the worldly affairs with that single-mindedness which the unbeliever enjoys. And when he thinks of Allah and the Hereafter, the allurements of this world and the fear of the disadvantages here and the abhorrence of observing the divine restrictions do not let him apply himself exclusively to the demands of the Hereafter. This conflict between God worship and world worship makes him a loser in this world as well as in the next.

يَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهٗ وَمَا لَا يَنْفَعُهٗ ؕ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ﴿۱۲﴾

(22-12) He invokes, instead of Allah, those who can neither harm nor benefit him. That indeed is straying far away.

يَدْعُوْا لَمَنْ ضَرُّهٗۤ اَقْرَبُ مِنْ نَّفْعِهٖ ؕ لَبِئْسَ الْمَوْلٰى وَ لَبِئْسَ الْعَشِيْرُ ﴿۱۳﴾

(22-13) He invokes those that are more likely to cause him harm than benefit. (18) Such is surely an evil patron, and an evil associate. (19)

(18) (Verses 12-13)clarify two things about the deities whom the mushriks invoke. Firstly, they can do a person neither any good nor any harm. Nay, it is more probable that they do harm rather than good. For when the mushrik invokes other deities than Allah, he loses his faith forthwith. Secondly, the mushrik himself knows that there is no guarantee or probability of any good from his god who is utterly helpless and powerless. As regards to the occasional grant of his request through his god, this is done by Allah merely to test his faith.

(19) That is, the one, who leads a person to the way of shirk is the worst guardian and the worst comrade, whether he be a human being or a satan.

اِنَّ اللّٰہَ یُدۡخِلُ الَّذِیۡنَ اٰمَنُوۡا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجۡرِیۡ مِنۡ تَحۡتِہَا الۡاَنۡہٰرُ ؕ اِنَّ اللّٰہَ یَفۡعَلُ مَا یُرِیۡدُ ﴿۱۴﴾

(22-14) (In contrast) Allah will assuredly cause those who believe and act righteously (20) to enter Gardens beneath which rivers flow. For, most certainly, Allah does whatever He pleases. (21)

(20) “Those who believed and did righteous deeds” are quite different from the wavering Muslims, for they have a firm belief in Allah, His Prophet (peace be upon him) and the Hereafter. Therefore they follow the way of truth both in prosperity and in adversity.

(21) That is, Allah's powers are unlimited. He may bestow anything on anyone He wills in this world or in the Hereafter or in both, and bar anything from anyone. None has the power to interfere with what He wills and does.

مَنۡ کَانَ یَظُنُّ اَنۡ لَّنۡ یَّنۡصُرَہُ اللّٰہُ فِی الدُّنۡیَا وَ الۡاٰخِرَۃِ فَلۡیَمۡدُدۡ بِسَبَبٍ اِلَی السَّمَآءِ ثُمَّ لۡیَقۡطَعۡ فَلۡیَنۡظُرۡ ہَلۡ یُذۡہِبَنَّ کَیۡدُہٗ مَا یَغِیۡظُ ﴿۱۵﴾

(22-15) Anyone who fancies that Allah will not support him in this world and in the Hereafter, let him reach out to heaven through a rope, and then make a hole in the sky and see whether his device can avert that which enrages him. (22)

(22) There is a great divergence of opinion about the exact meaning of this verse. Some of the interpretations are:

(1) One who presumes that Allah will not help him (Muhammad: peace be upon him), he should hang himself by a rope from the ceiling.
(2) One who presumes that Allah will not help him (Muhammad: peace be upon him), he should ascend to the sky by a rope and try to stop Allah's help.
(3) One who presumes that Allah will not help him (Muhammad: peace be upon him), he should ascend to the sky and stop the process of revelations.
(4) One who presumes that Allah will not help him (Muhammad: peace be upon him), he should ascend to the sky and stop his provisions.
(5) The one who presumes that Allah will not help him (the presumer himself), he should hang himself by a rope from the ceiling of his house.
(6) The one who presumes that Allah will not help him (the presumer himself), he should try to ascend to the sky to seek help.

The first four interpretations are obviously irrelevant to the context, and the last two, though they might fit in with the context, do not explain the real meaning of the verse. If we consider this in the context, it becomes obvious that the one who presumes is the one who serves Allah standing on the border line. This is to rebuke him, as if to say: You may do whatever you can to change the decrees of Allah, but you will see that no device of yours can succeed, whether these decrees are favorable to your designs or unfavorable to them. Obviously, "so let him stretch a rope up to the sky, then cut it off" has not been used in the literal but in the figurative sense.

وَكَذٰلِكَ اَ نۡزَلۡنٰهُ اٰيٰتٍۢ بَيِّنٰتٍ ۙ وَّاَنَّ اللّٰهَ يَهۡدِىۡ مَنۡ يُّرِيۡدُ ﴿۱۶﴾

(22-16) Even so We have revealed the Qur'an with Clear Signs. Verily Allah guides whomsoever He wills.

اِنَّ الَّذِيۡنَ اٰمَنُوۡا وَالَّذِيۡنَ هَادُوۡا وَالصّٰبِـُٔوۡنَ وَالنَّصٰرٰى وَالۡمَجُوۡسَ وَالَّذِيۡنَ اَشۡرَكُوۡۤا ۖ اِنَّ اللّٰهَ يَفۡصِلُ بَيۡنَهُمۡ يَوۡمَ الۡقِيٰمَةِ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىۡءٍ شَهِيۡدٌ ﴿۱۷﴾

(22-17) On the Day of Resurrection Allah will most certainly judge among those who believe, (23) and those who became Jews, (24) and Sabaeans, (25) and Christians, (26) and Magians, (27) and those who associate others with Allah in His Divinity. (28) Surely Allah watches over everything.

(23) This means the Muslims of every age who believed in the Prophets of Allah and His Books up to the time of Prophet Muhammad (peace be upon him): they included both the sincere Muslims and the wavering Muslims.

(24) See (E.N. 72 of Surah An-Nisa).

(25) Sabaeans: In ancient times two sects were known by this title:

(1) The followers of Prophet John, who were found in upper Iraq in large numbers and practiced baptism.

(2) The worshipers of stars, who ascribed their creed to Prophets Shith and Idris (peace be upon them) and believed that the elements were governed by the planets and the planets by the angels. Their center was at Harran with branches spread all over Iraq. These people have been well known for their knowledge of philosophy and science and their achievements in medicine. Probably here the first sect is referred to, because the second sect was not known by this name at the time the Quran was revealed.

(26) See (E. N. 36 of Surah Al-Maidah).

(27) That is, the fire worshipers of Iran, who believed in two gods, one of light and the other of darknesses, and regarded themselves as the followers of Zoroaster. Their creed and morals were so corrupted by Mazdak that a brother could easily enter into matrimony with his sister.

(28) That is, the mushriks of Arabia and of other countries, who had no special name like those mentioned above.

(29) That is, Allah will pass His judgment on the Day of Resurrection in regard to all the differences and disputes which take place between different people and different religions and will decide which of them was right and which was wrong.

اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُوْمُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَآبُّ وَكَثِيْرٌ مِّنَ النَّاسِ ؕ وَكَثِيْرٌ حَقَّ عَلَيْهِ الْعَذَابُ ؕ وَمَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ مُّكْرِمٍ ؕ اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَآءُ ؕ ﴿۱۸﴾

(22-18) Have you not seen that all those who are in the heavens and all those who are in the earth prostrate themselves before Allah; (30-31) and so do the sun and the moon, and the stars and the mountains, and the trees, and the beasts, and so do many human beings, (32) and even many of those who are condemned to chastisement? (33) And he whom Allah humiliates, none can give him honour. (34) Allah does whatever He wills. (35)

(30) See E.N. 25 Chapter XIII (Ar-Rad) and E.N. 41 of Chapter XVI (An-Nahl).

(31) That is, "Angels, stars, planets, etc. and all the creation that exists in other parts of the universe, whether it is rational and possesses freedom of will and choice like man, or irrational like animals, vegetation, solid matter, air and light.

(32) That is, "A large number of the people bow down before Allah not by compulsion but willingly. On the other hand, there are many other people who bow down before Him under compulsion along with everything else in the universe, but they deserve punishment because they refuse to obey Allah in those

spheres of life in which they have the choice to obey or not to obey.

(33) That is, though the Final Judgment will be passed on the Day of Resurrection, a discerning eye can see even today those "who have already deserved the torment." For instance, the man who rejects the Message of the open book of Nature and the Message of the Prophets and adopts self-made false creeds and then disputes about them with the Believers, proves himself to be in manifest error in this world as well.

(34) In this verse "honor" and "disgrace" mean the acceptance of the Truth and its rejection. It is obvious that the one who does not see manifest realities is doomed to disgrace: for Allah lets him attain what he desires and works for; and when Allah does not bestow on anyone the honor of following the Truth, there is none else who can bestow it on him.

(35) Here it is obligatory to perform a sajdah (prostration), which is agreed upon by all Jurists. For further details please See E.N. 157 of Chapter VII (Al-Araf).

هٰذٰنِ خَصۡمٰنِ اخۡتَصَمُوۡا فِیۡ رَبِّہِمۡ ۫ فَالَّذِیۡنَ کَفَرُوۡا قُطِّعَتۡ لَہُمۡ ثِیَابٌ مِّنۡ نَّارٍ ؕ یُصَبُّ مِنۡ فَوۡقِ رُءُوۡسِہِمُ الۡحَمِیۡمُ ﴿۱۹﴾

(22-19) These two groups (the believers and unbelievers) are in dispute about their Lord. (36) As for those that disbelieve, garments of fire have been cut out for them; (37) boiling water shall be poured down over their heads,

(36) Here all the disputants about Allah have been divided into two main categories in spite of their large numbers.

(1) Those who believe in the message of the Prophets and adopt the righteous way of life.

(2) Those who reject their message and follow different ways of disbelief, though they may have countless differences and disputes among themselves.

(37) See (Ayat 50 and E.N. 58 of Surah Ibrahim) for explanation.

حِيُرُ بِهٖ مَا فِيْ بُطُوْنِهِمْ وَالْجُلُوْدُ ۚ٢٠

(22:20) causing (not only) their skins but all that is in their bellies as well to melt away.

وَلَهُمْ مَّقَامِعُ مِنْ حَدِيْدٍ ۝٢١

(22-21) There shall be maces of iron to lash them.

كُلَّمَآ اَرَادُوْٓا اَنْ يَّخْرُجُوْا مِنْهَا مِنْ غَمٍّ اُعِيْدُوْا فِيْهَا ۗ وَذُوْقُوْا عَذَابَ الْحَرِيْقِ ۝٢٢

(22-22) Whenever they try, in their anguish, to escape from Hell, they will be driven back into it, (and shall be told): "Now taste the torment of burning."

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّلُؤْلُؤًا ۚ وَلِبَاسُهُمْ فِيْهَا حَرِيْرٌ ۝٢٣

(22-23) (On the other hand), Allah will cause those who believed and acted righteously to enter the Gardens beneath which rivers flow. They shall be decked in them with bracelets of gold and pearls (38) and their raiment shall be of silk.

(38) This is to show that they will be honored like the kings and chiefs who used to wear ornaments of gold and jewelry in the period the Quran was revealed.

وَهُدُوْٓا اِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۚ وَهُدُوْٓا اِلٰى صِرَاطِ الْحَمِيْدِ ۝٢٤

(22-24) They were guided (to accept) the pure word; (39) they were guided to the Way of the Praiseworthy (Lord). (40)

(39) “Purest of the speeches”: though it may imply every pure thing, here it refers to the basic articles of the faith.

(40) As already stated in the introduction, the portion of the Surah, which was revealed at Makkah, comes to an end here. Though its style is clearly that of the Makki Surahs and there is nothing to indicate that any part (or the whole) of it was revealed at Al-Madinah, yet the words, “these are the two parties”, have given rise to the misunderstanding that this verse was revealed at Al-Madinah. Some commentators are of the opinion that the two parties referred to were the parties who met in the Battle of Badr, but there is nothing in the context to support this opinion. On the other hand, from the context in which these words occur, it becomes obvious that the two parties referred to were the believers and the disbelievers. For the conflict between belief and disbelief has always been going on ever since the creation of man and will go on upto the Day of Resurrection.

Incidentally, this latter view helps prove that the Quran is a continuous whole and every part of it is closely connected with the other: whereas the comments mentioned earlier would imply that there is no continuous theme in the Quran but different parts of it have been put together without rhyme or reason.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾

(22-25) Indeed those who disbelieve (41) and who (now) hinder people from the Way of Allah and hinder them from the Holy Mosque (42) which We have set up (as a place of worship) for all people, equally for those who dwell therein and for those who come from outside, (43) (they surely deserve punishment). Whosoever deviates therein from the Right Way and acts with iniquity, (44) We shall cause him to taste a painful chastisement.

(41) “Those who disbelieved” were the people who rejected the message of the Prophet (peace be upon him). The subsequent theme clearly shows that they were the disbelievers of Makkah.

(42) That is, they debarred the Prophet (peace be upon him) and his followers from performing Hajj and Umrah.

(43) That is, this is not exclusively the property of any person or family or clan but is meant for all mankind alike. Therefore none has any right to debar others from it.

In this connection, two questions have arisen among the Jurists of Islam:

(1) What is meant by the Sacred Mosque? Does it mean the mosque itself or includes the whole Inviolable Place of Makkah?

(2) What is meant by equal rights of its dwellers and the outsiders?

According to some jurists it means the Sacred Mosque itself and not the whole of Inviolable Makkah. They base this opinion on the apparent wording of the Quran, and say that by equal rights is meant equal rights only in regard to worship in it. They cite a tradition of the Prophet (peace be upon him) to support their opinion. He said: O children of Abd Manaf, those of you who will have authority over the affairs of the people, should not stop anybody from moving round the Kabah or from offering prayers in it at any time of the day or night.

Imam Shafai and others who support this view are of the opinion that it is wrong to conclude from this verse that the rights of the dwellers and the outsiders are equal in every respect, but they are equal only in regard to the right of worship and in nothing else, for the people of Makkah owned the lands and the houses of Makkah before Islam and also after it. So much so that during the time of Caliph Umar, the house of Safwan bin Umayyah was actually purchased from him for the purpose of making a prison in Makkah.

The others who hold that the Sacred Mosque refers to the whole of the Inviolable Place of Makkah derive their authority from (Verses 196 and 217 of Surah Al-Baqarah). They argue that Hajj is not performed only in the Kabah (the Sacred Mosque), but the pilgrim has to visit Mina, Muzdalifah, Arafat, etc. for the performance of Hajj rites. Thus, they hold that equality is not merely in regard to worship in the Sacred Mosque, but in regard to all other rights in

Makkah. As this place has been appointed for Hajj by Allah for all alike, none has any right of ownership in it. Anyone can stay anywhere he likes and none can prohibit him from doing so. They cite many traditions in support of their opinion.

(1) Abdullah bin Umar reports that the Prophet (peace be upon him) said: Makkah is the place where travelers have to stay: therefore its lands cannot be sold nor can anyone charge rent for its houses.

(2) According to Ibrahim Nakhai, the Prophet (peace be upon him) said: Makkah has been made an Inviolable Place by Allah: therefore selling its land and charging of rent for its houses is unlawful. Mujahid has also reported a tradition almost in similar words.

(3) Alqamah says: During the time of the Prophet (peace be upon him), and of the first three Caliphs, the lands of Makkah were regarded as common property and one could live there or allow others to live therein.

(4) Abdullah bin Umar says: Caliph Umar had ordered that no resident of Makkah should close the door of his house during the Hajj season. According to Mujahid; Caliph Umar had ordered that the people of Makkah should not put doors to enclose their courtyards but keep them open so that anyone who liked might come in and stay there. The same has been related by Ata with the addition that Suhail bin Amr was the only exception to this rule, who was allowed to put a door in his courtyard in order to safeguard his camels in connection with his trade.

(5) Abdullah bin Umar also says that the one who receives rent for his house in Makkah fills his belly with fire.

(6) Abdullah bin Abbas says that Allah has made the whole of Makkah the Sacred Mosque where all have equal rights. Therefore the people of Makkah have no right to charge rent.

(7) Umar bin Abdul Aziz sent an order to the governor of Makkah to this effect: No rent should be charged for the houses of Makkah because it is unlawful.

On the basis of the above traditions, quite a few of the followers of the companions and also, Imams Malik, Abu Hanifah, Sufyan Thauri, Ahmad bin Hanbal and Ishaq bin Rahawayah from among

the Jurists, are of the opinion that it is unlawful to sell a piece of land and to charge rent, at least during the Hajj season, in Makkah. However, the majority of the Jurists are of the opinion that people can own houses in Makkah and can sell them as buildings but not as land. In my opinion, this last view seems to be the right one because it conforms with the Quran and the Sunnah and the practice of the rightly guided Caliphs. It is obvious that Allah has not made Hajj obligatory for the Muslims of the whole world in order to provide a means of income for the people of Makkah. As Allah has set apart the Inviolable Place for the benefit of all the believers, that land is not the property of anyone and every pilgrim has the right to stay anywhere he can find room for himself.

(44) It does not imply any specific act, but means every act that deviates from righteousness and falls under the definition of iniquity. Though all such acts are sins at all times and places; their commission in the Inviolable Place makes them all the more heinous; so much so that the commentators are of the opinion that even taking of an unnecessary oath brings it under the same category.

Besides common sins, there are certain other things whose commission in the Inviolable Place brings them under the same category. For instance.

(I) It is prohibited to take legal action even against a murderer, etc. who takes shelter within the Inviolable Place: so much so that he cannot be arrested as long as he retrains therein. This sanctity of the Inviolable Place is being observed since the time of Prophet Abraham (peace be upon him). The Quran says: Whoso even enters it, he becomes safe and secure. (Surah Ale-Imran, Ayat 97).

(2) The consensus of opinion is that there can be no retribution within the Inviolable Place for the crimes committed outside it. Hadrat Umar, Abdullah bin Umar and Abdullah bin Abbas declared: We will not take any action in it even against the murderer of our fathers.

(3) It is unlawful to wage war or shed blood within it. On the second day of the conquest of Makkah, the Prophet (peace be upon him) declared: O people, Allah has made Makkah a Sanctuary since the very creation of this world, and it will remain so by Allah's ordinance up to the Day of Resurrection; therefore, it is not lawful for any man, who believes in Allah and the Day of Resurrection, to shed blood here. Then he added: Suppose a man legalizes bloodshed here on the basis of the precedent that I waged war here, tell him, Allah made it lawful for His Messenger and not for you. It was made lawful for me for a short interval of the day. Then it was again made Inviolable as before.

(4) It is unlawful to cut naturally growing trees or uproot the grass which has grown there. It is also prohibited to hunt birds and animals within the boundary or to drive them out from the Inviolable Place for hunting. It is, however, lawful to kill a serpent, a scorpion and other harmful animals and to uproot dry grass and izkhir which is a kind of grass.

(5) It is prohibited to pick up anything that has fallen to the ground. In a tradition, reported by Abu Dawud, the Prophet (peace be upon him) prohibited people to pick up, anything belonging to a pilgrim that had fallen to the ground.

(6) It is unlawful for a pilgrim who comes with the intention of performing Hajj or Umrah to enter therein without Ihram. However, there is a divergence of opinion in regard to the entry of others than the pilgrims without Ihram. According to Abdullah bin Abbas, no one is allowed to enter therein without Ihram in any case, and this has been supported by a saying each of Imam Ahmad and Imam Shafai. According to other sayings of Imams Ahmad and Shafai, those people who have to visit the Inviolable Place frequently in connection with trade and business, are excepted. Imam Abu Hanifah, however, holds the view that the person who lives within the limits of the appointed Miqats can visit Makkah without Ihram but the outsiders cannot enter it without Ihram.

وَ اِذۡ بَوَّ ۡنَا لِاِبۡرٰهِيۡمَ مَكَانَ الۡبَيۡتِ اَلَّا تُشۡرِكۡ بِىۡ شَيۡـًٔا وَّ طَهِّرۡ بَيۡتِىَ
لِلطَّآئِفِيۡنَ وَ الۡقَآئِمِيۡنَ وَ الرُّكَّعِ السُّجُوۡدِ ﴿۲۶﴾

(22-26) Call to mind when We assigned to Abraham the site of the House (Kabah), directing him: "Do not associate aught with Me" and "Keep My House pure for those who walk around it, (45) and for those who stand and who bow down and who prostrate themselves (in worship),

(45) Some commentators opine that the address to Prophet Abraham (peace be upon him) ends with (Verse 26) and say that the command contained in (Verse 27) was addressed to the Prophet (peace be upon him); but this opinion does not fit in with the context. For it is obvious that this command was also addressed to Prophet Abraham (peace be upon him) when he had built the Kabah. Moreover, the command implies that the House of Allah had been built for the worship of One Allah and there was general permission from the very first day for all worshipers to visit it for performing Hajj.

وَ لَذِّنۡ فِی النَّاسِ بِالۡحَجِّ یَاۡتُوۡکَ رِجَالًا وَّ عَلٰی کُلِّ ضَامِرٍ یَّاۡتِیۡنَ مِنۡ کُلِّ فَجٍّ عَمِیۡقٍ ﴿۲۷﴾

(22-27) and publicly proclaim Pilgrimage for all mankind so that they come to you on foot and mounted on lean (46) camels (47) from every distant point

(46) The expression lean camels has been deliberately used to depict the picture of the camels of pilgrims coming from far off places to perform Hajj.

(47) In my opinion the address to Prophet Abraham (peace be upon him) comes to an end with (Verse 27, and verses 28- 29) have been added to emphasize and give further instructions for the performance of Hajj. We have based this opinion on the use of the epithet Ancient House of the Kabah. It could not have been used at the time when Prophet Abraham (peace be upon him) built it. (For further details about the construction of the Kabah see (Surah Al-Baqarah, Ayats 125-129); (Surah Ale-Imran, Ayats, 96-97); and (Surah Ibrahim, Ayats 35-41).

لِّيَشۡهَدُوا مَنَافِعَ لَهُمۡ وَيَذۡكُرُوا ٱسۡمَ ٱللَّهِ فِيٓ أَيَّامٖ مَّعۡلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلۡأَنۡعَٰمِۖ فَكُلُواْ مِنۡهَا وَأَطۡعِمُواْ ٱلۡبَآئِسَ ٱلۡفَقِيرَ ٢٨

(22-28) to witness the benefits in store for them, [48] and pronounce the name of Allah during the appointed days over the cattle that He has provided them. [49] So eat of it and feed the distressed and the needy. [50]

(48) "The benefits" include both religious and worldly benefits. It was due mainly to the Kabah that during the period of 2500 years between the times of Prophet Abraham and the Prophet (peace be upon them), the Arabs, in spite of their tribal life, remained attached to one central place and continued to visit it from all parts of Arabia for performing Hajj year after year. This in turn preserved their language, their culture and their Arab identity. Then during the course of the year they were afforded at least four months of perfect peace when anybody and everybody could safely travel alone or in trade caravans; thus the ritual of Hajj was directly beneficial to economic life of the country as well. For details see (Surah Ale-Imran, Ayat 97 and E.Ns 80, 81) thereof, and (Surah Al-Maidah, Ayat 97 and E.N. 113)thereof.

(49) "The cattle" here imply the camel, cow, sheep and goat as has been clearly mentioned in (Surah Al-Anam, Ayats 142-144), "they should mention the name of Allah over the cattle", implies that they should slaughter the cattle for Allah's sake and in His name, as is clear from the subsequent sentences. Allah's name should be recited at the time the cattle are slaughtered to show that the Muslims are to slaughter and sacrifice animals in Allah's name alone so as to distinguish them from the disbelievers who slaughtered animals without mentioning Allah's name or by mentioning other names than that of Allah.

As regards to "the appointed days", there is a difference of opinion as to their exact identity. Some of the opinions as to what the appointed days mean are.

(1) The first ten days of Zil-Hajj. This view is supported by Ibn Abbas, Hasan Basri, Ibrahim Nakhai, Qatadah

and several other companions and their followers. Imams Abu Hanifah, Shafai and Ahmad bin Hanbal have also favored this view.

(2) The tenth of Zil-Hajj and the three days following it. This view is supported by Ibn Abbas, Ibn Umar, Ibrahim Nakhai, Hasan and Ata. Imams Shafai and Ahmad are also reported to have favored this in a saying each.

(3) The tenth day of Zil-Hajj and the two following days. This view has been supported by Umar, Ali, Ibn Umar, Ibn Abbas, Anas bin Malik, Abu Hurairah, Said bin Musayyab and Said bin Jubair. Sufyan Thauri, Imam Malik, Imam Abu Yusuf and Imam Muhammad from among the jurists have also adopted it, and the Hanafites and the Malikites are also generally agreed on this.

(50) The imperative mood of the verb has given rise to the misunderstanding that it is obligatory to eat their flesh and also to give of it to the needy people, Imams Shafai and Malik opine that it is good to eat of it and it is obligatory to give of it to others. According to Imam Abu Hanifah, both these things are permitted but are not obligatory. It is good to eat of it, for the people in the days of ignorance considered it unlawful to eat sacrificial meat of their own animals, and it is good to give of it to the poor by way of help. Ibn Jarir has cited instances from Hasan Basri, Ata, Mujahid and Ibrahim Nakhai to prove that the imperative mood does not always imply a command, as for example in (Surah Al-Maidah, Ayat 2) Thus, “give of it to the indigent" does not mean that the flesh cannot be given to a rich person for the companions of the Prophet (peace be upon him) used to give of it to their friends, neighbors, relatives whether they were rich or poor. According to Ibn Umar, one third of the flesh may be consumed at home, one third may be given to the neighbors and the remaining one third distributed among the needy.

ثُمَّ لۡيَقۡضُوا۟ تَفَثَهُمۡ وَلۡيُوفُوا۟ نُذُورَهُمۡ وَلۡيَطَّوَّفُوا۟ بِٱلۡبَيۡتِ ٱلۡعَتِيقِ ٢٩

(22-29) Thereafter, let them tidy up (51) and fulfil their vows (52) and circumambulate the Ancient House." (53)

(51) It means that after performing the essential Hajj rites, one should put off Ihram, have a shave, bath, etc. for one is free from the restrictions of Ihram after Hajj. However, one is not allowed to have sexual relations with his wife till one has performed the Tawaf of Ziyarah or Ifadah.

(52) That is, the vow one has made for that occasion.

(53) The Arabic word Atiq, which has been used for the Kabah, is very meaningful for it implies.

(1) Ancient.

(2) Free from the sovereignty and ownership of anyone.

(3) Honored and revered. I am of the opinion that here the word Tawaf refers to the circumambulation performed on the tenth day of Zil-Hajj after setting aside Ihram, as the last ritual of Hajj, and is called Tawaf of Ifadah or Ziyarah (visit).

ذٰلِكَ ۚ وَمَنْ يُّعَظِّمْ حُرُمٰتِ اللّٰهِ فَهُوَ خَيْرٌ لَّهٗ عِنْدَ رَبِّهٖ ۗ وَاُحِلَّتْ لَكُمُ الْاَنْعَامُ
اِلَّا مَا يُتْلٰى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ
﴿٣٠﴾

(22-30) Such (was the purpose of building the Kabah). Whosoever, then, venerates Allah's sanctities will find it to be good for him in the sight of his Lord. (54) Cattle have been made lawful for you (55) except those mentioned to you (as unlawful). (56) So shun the abomination of idols (57) and shun all words of falsehood.[58]

(54) Though the command is of a general nature, here it refers particularly to the prohibitions which are connected with the Sacred Mosque, Hajj, Umrah and Makkah. Incidentally, there is a subtle hint in it to the Quraish; who had driven out the Muslims from Makkah and debarred them from Hajj and violated the sanctity of the Ancient House by associating indecent, filthy, and ungodly rites with Hajj and the House in contradiction to the ways of Abraham.

(55) “And the cattle have been made lawful for you” has been cited here for two objects.

(1) It is to refute the custom of the Quraish under which certain cattle, bahirah. saibah, wasilah and ham, were considered unlawful. They are being told that these are also lawful like other cattle.

(2) It is not unlawful as was held by the Quraish to eat the flesh of the cattle even in the state of Ihram.

(56) This refers to (Surah Al-Anam, Ayat 145) and (Surah An-Nahal, Ayat 115) in which Allah has forbidden the Muslims to eat what dies of itself, blood, flesh of swine or what has been slaughtered in any name other than Allah’s.

(57) That is, refrain from and guard against the worship of idols just as you avoid filthy and dirty things.

(58) Though the expression “false speech” is general and implies lies, false evidence, calumny, etc., here it particularly refers to those false creeds, rites, and rituals and superstitious things on which kufr and shirk have been founded. It is obvious that there is no greater lie than associating others with Allah in His Being, Attributes, Powers and Rights. It was a falsehood to make bahirah, etc. unlawful. See also (Surah An-Nahal, Ayat 116).

To take a false oath and give a false evidence also come under this commandment. A tradition from the Prophet (peace be upon him) says:

A false evidence is equal to shirk with Allah. That is why according to the Islamic Law, a false witness should be punished and disgraced. Imams Abu Yusuf and Muhammad have expressed the opinion that a person who brings a false witness in the court should be publicly exposed and sentenced to a long imprisonment. This was the actual practice in the time of Umar. According to Makhul, he said:

Such a person should be whipped, his head shaved and face blackened and he should be sentenced to a long imprisonment.

Abdullah bin Amir has reported from his father that a person’s false evidence was established in Umar’s court, whereupon the Caliph kept him exposed to public for a day, saying that he was so and so and a false witness so that people might recognize him, and then he imprisoned him. These days this can be done by publishing the culprit’s name in the newspapers, etc.

حُنَفَآءَ لِلَّهِ ۙ غَيۡرَ مُشۡرِكِيۡنَ بِهٖ ؕ وَمَنۡ يُّشۡرِكۡ بِاللّٰهِ فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخۡطَفُهُ الطَّيۡرُ اَوۡ تَهۡوِىۡ بِهِ الرِّيۡحُ فِىۡ مَكَانٍ سَحِيۡقٍ ﴿۳۱﴾

(22-31) Become exclusively devoted to Allah, ascribing Divinity to none other than Him. Whoso ascribes Divinity to aught beside Allah, it is as though he fell down from the sky whereafter

either the birds will snatch him away, or the wind will sweep him to a distant place [59] (causing him to be shattered to pieces).

(59) In this parable heaven means the original human nature. Man by nature is the servant of none else but Allah and inherently accepts the doctrine of Tauhid. That is why the one who follows the guidance of the Prophets becomes firm in these dictates of his nature and soars higher and higher. On the other hand, the one who rejects Allah or associates a partner with Him falls down from the heaven of his nature. Then he either becomes a victim of satans and evil leaders like the birds of the parable, which snatch away the fallen man, or he becomes a slave of his lusts, passions, whims, etc., which have been likened to the wind in the parable. They lower him down from one wrong position to the other till he falls into the deepest abyss of degradation.

ذٰلِكَ ۞ وَمَنۡ يُّعَظِّمۡ شَعَآئِرَ اللّٰهِ فَاِنَّهَا مِنۡ تَقۡوَى الۡقُلُوۡبِ ﴿۳۲﴾

(22-32) Such is the fact. And whoso venerates the sanctity of all that have been ordained as symbols [61] of Allah surely does so because it is part of the true piety of the hearts. [61]

(60) “Symbols of Allah”: the performance of Salat, Hajj, Fasting, etc., or things like a Mosque or sacrificial offerings, etc. See (Surah Al-Maidah, Ayat 2 and E.Ns 5-7) thereof).

(61) That is, the observance of the sanctity of the symbols by a man is a proof that there is piety in his heart. On the other hand, the man who violates their sanctity proves himself to be void of piety and fear of God. It shows that he either does not believe at all in Allah or adopts a rebellious attitude against Him.

لَكُمۡ فِيۡهَا مَنَافِعُ اِلٰۤى اَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَاۤ اِلَى الۡبَيۡتِ الۡعَتِيۡقِ ﴿۳۳﴾

(22-33) You may derive benefit (from sacrificial animals) until an appointed time. [62] Thereafter their place (of sacrifice) is near the Ancient House. [63]

(62) This is to remove the misunderstanding about getting any benefit from the animals dedicated for sacrifice as they were also included in the symbols of Allah. This was necessitated because the Arabs believed that it was unlawful to get any benefit from them. One could neither ride on them nor carry any load on them nor consume their milk, after they had been dedicated for sacrifice during Hajj. In this verse that misunderstanding has been removed. Abu Hurairah and Anas have reported that the Prophet (peace be upon him) saw a man walking in a miserable condition on foot leading his camel by the nosestring. When the Prophet (peace be upon him) asked him to ride on it, he replied that it was his sacrificial offering. The Prophet (peace be upon him) again urged him to ride on his camel.

There is a divergence of opinion in regard to the interpretation “of an appointed term”. Some commentators, particularly Ibn Abbas, Qatadah, Mujahid, Dahhak and Ata are of the view that it refers to the time of the dedication of the animals for sacrifice. Obviously this is not the correct view, because in that case the permission to get benefit from them becomes meaningless. There are other commentators including Urwah bin Zubair and Ala bin Abi Rabah, who are of the view that “appointed term” means the time of sacrifice and one can get benefit from them up till then. One may ride on them, drink their milk, take their young ones for use and shear their hair, wool, etc. Imam Shafai has adopted this view. The Hanafites are of the opinion that one can get benefit from them, if need be, though it is preferable not to do so.

(63) It does not mean that the sacrifice is to be made in the precincts of the Ancient House of the Kaah. The Quran uses the House of Allah or Masjid-i-Haram for the whole of the Inviolable Place of Makkah and not for that particular building. (Surah Al-Maidah, Ayat 95).

وَ لِكُلِّ اُمَّۃٍ جَعَلۡنَا مَنۡسَکًا لِّیَذۡکُرُوا اسۡمَ اللّٰہِ عَلٰی مَا رَزَقَہُمۡ مِّنۡۢ بَہِیۡمَۃِ الۡاَنۡعَامِ ؕ فَاِلٰـہُکُمۡ اِلٰہٌ وَّاحِدٌ فَلَہٗۤ اَسۡلِمُوۡا ؕ وَ بَشِّرِ الۡمُخۡبِتِیۡنَ ﴿۳۴﴾

(22-34) For every people We have laid down a ritual of sacrifice (- although the purpose of the ritual is the same -) that they pronounce the name of Allah over the cattle He has provided them. (64) Your Lord is One God; so submit yourselves to Him alone. And give, (O Prophet), glad tidings to those that humble (65) themselves (before Allah),

(64) This verse implies two things.

(1) Sacrifice has been an essential part of the worship of One Allah in all the revealed religions. In order to inculcate Tauhid, Allah prohibited sacrifice for anyone other than Himself. This was in keeping with the other prohibitions which were made for others than Allah. For instance, prostration before anyone other than Allah, making vows for others than Allah, visiting holy places others than those prescribed by Allah, fasting in the name of others than of Allah, etc., were all prohibited.

(2) The other thing which has been common in all the revealed religions was the object of the sacrifice in the name of Allah though its details have been different in different religions, times and countries.

(65) The Arabic word mukhbitin has no equivalent in English. It includes those who;

(1) Give up pride, arrogance and adopt humility before Allah.

(2) Surrender themselves to His service and slavery.

(3) Accept His decrees sincerely.

الَّذِينَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتۡ قُلُوۡبُهُمۡ وَ الصّٰبِرِيۡنَ عَلٰى مَاۤ اَصَابَهُمۡ وَ الۡمُقِيۡمِى الصَّلٰوةِ وَ مِمَّا رَزَقۡنٰهُمۡ يُنۡفِقُوۡنَ۳۵

(22-35) whose hearts shiver whenever Allah is mentioned, who patiently bear whatever affliction comes to them, who establish Prayer, and who spend (for good purposes) out of what We have provided them. (66)

(66) It means that righteous people spend their lawful provisions in the way of Allah to meet their own and their dependents' lawful needs, to help their relatives, neighbors and other needy people, on public works and propagation of the word of Allah. It does not include expenditure in unlawful ways for unlawful purposes. The Quranic term Infaq implies neither over spending nor being miserly and stingy, but spending one's wealth on himself and others according to his means and status in society.

وَالْبُدْنَ جَعَلْنٰهَا لَكُمْ مِّنْ شَعَآئِرِ اللّٰهِ لَكُمْ فِيْهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهَا صَوَآفَّ ۚ فَاِذَا وَجَبَتْ جُنُوْبُهَا فَكُلُوْا مِنْهَا وَاَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۗ كَذٰلِكَ سَخَّرْنٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ۝٣٦

(22-36) We have appointed sacrificial camels (67) among the symbols of (devotion to) Allah. There is much good in them for you. (68) So make them stand (69) (at the time of sacrifice) and pronounce the name of Allah over them, (70) and when they fall down on their sides (71) (after they are slaughtered), eat and also feed them who do not ask and those who ask. Thus have We subjected these animals that you may give thanks. (72)

(67) Seven persons can become partners in the sacrifice of one camel and likewise in the sacrifice of one cow and the like, as enjoined by the Prophet (peace be upon him) in a tradition reported by Jabir bin Abdullah in the collection of Hadith by Muslim.

(68) That is, you should sacrifice animals because you get many benefits from them to show your gratitude to Allah, the Giver, and also to acknowledge His Supremacy and Sovereignty.

(69) "Mention the name of Allah over them" implies that animals should be slaughtered by pronouncing the name of Allah over them, because without that their flesh would be unlawful to eat. This shows that in the Islamic Law there is no conception of slaughtering an animal without pronouncing the name of Allah

over it. According to traditions, there are different wordings for pronouncing the name of Allah over the animals at the time of their slaughter. Some of these are:

(1) Bismillahi Allahu Akbar; Allahumma minka wa laka: In the name of Allah, Allah is most Great! O Allah, this is Thine and is presented to Thee.

(2) Allahu Akbar- La ilaha ill-Allahu; Allahumma minka wa laka: Allah is most Great: There is no god but Allah: O Allah, this is Thine and is presented to Thee.

(3) Inni wajjahtu wajhiya lillazi fatar-as-sama wati wal-arda, hanif-an-wa ma ana min-al-mushrikin. Inns Salati wa nusuki wa mahyaya wa mamati lillahi Rabb-il-alamin. La sharika lahu wa bi-zalika umirtu wa ana min-al-Muslimin. A llahumma minks wa laka. I have turned my face sincerely towards the Being Who created the heavens and the earth, and I am not from among the idolatrous people. My Salat and my rites of worship and my life and my death are all for Allah, the Lord of the universe, Who has no partner with Him. This is what I have been enjoined and I am the first to surrender to Him. O Allah! This is Thine, and is presented to Thee.

(70) It should be noted that a camel is sacrificed while it is standing. This was enjoined by the Prophet (peace be upon him) and is supported by Ibn Abbas, Mujahid, Dahhak, etc. Muslim and Bukhari have reported a tradition from Ibn Umar, who saw a man slaughtering his camel in the sitting position. He said to him: Tie one foot of your camel and make it stand, because that is the way of Abu Qasim (peace be upon him). According to a tradition reported by Jabir bin Abdullah, in Abu Dawud, the Prophet (peace be upon him) and his companions would tie a left foot of the camel and would make it stand on three feet, then they would slaughter it.

(71) “Then, when they are down on their sides (after slaughter)” means till they die completely, for the Prophet (peace be upon him) prohibited to cut off a piece of flesh if there is still any sign of life in the slaughtered animal. If this is done, the piece of flesh would be unlawful.

(72) This is another reason why animals should be sacrificed: “Thus have We made them (animals) subject to you, that you may give thanks”.

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَ لَا دِمَآؤُهَا وَ لٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ ؕ كَذٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ ؕ وَ بَشِّرِ الْمُحْسِنِيْنَ ﴿۳۷﴾

(22-37) Neither their flesh reaches Allah nor their blood; it is your piety that reaches Him. (73) He has subjected these animals (to you) that you may magnify Allah for the guidance He has bestowed upon you. Give glad tidings, (74) (O Prophet), to those who do good.

(73) This prescribes a very important condition for the sacrifice made in the worship of Allah. A sacrifice is acceptable to Allah only if it is accompanied by piety and sincerity. Though sacrifice is a symbol of Allah, yet it has been made plain that it is accepted only if it is accompanied by piety, saying: “Neither their meat that reaches Allah nor their blood, but what reaches Him is the piety from you”. This was also meant to condemn the ritual of the days of ignorance, when the Arabs took the flesh to the Kabah and smeared its walls with the blood of the sacrificed animal.

(74) “That you may glorify Allah” at the time of sacrifice verbally also in order to acknowledge that the animals really belong to Allah and to no one else. One of the sentences uttered at the time of sacrifice is Allahumma minka wa laka (O Allah, this animal is Thine and is presented to Thee).

It should be noted that the command of sacrifice as contained in (Verses 36 and 37) is not for the pilgrims alone and that the performance of sacrifice is not confined to Makkah on the occasion of Hajj. It is a general command for all those Muslims who are well off. They have been enjoined to be grateful to Allah because He has subjected these animals for the good of all human beings. Therefore they are required to sacrifice the

animals during these days so that they may spiritually join those who go to Makkah to perform Hajj.

There are many authentic traditions to the effect that the Prophet (peace be upon him) made sacrifice on this occasion, while he was personally at Al-Madinah.

(1) The one who does not perform sacrifice even though he can, should not join us in the Eid Prayer. (Musnad Ahmad, Ibn Majah).

(2) According to a tradition reported by Ibn Umar, the Prophet (peace be upon him) dwelt at Al-Madinah for ten years and performed sacrifice every year. (Tirmizi).

(3) According to Anas, the Prophet (peace be upon him) said:
The one who sacrificed an animal before the Eid Prayer, should offer another sacrifice; but the one who sacrificed his animal after the Eid Prayer, did the right thing and followed the way of the Muslims. (Bukhari).

It this connection, it is note-worthy that no Eid Prayer is held on the tenth of Zil-Hajj in Makkah: therefore the injunction was meant for all Muslims and not only for those performing Hajj at Makkah.

Thus, it is clear that the sacrifice on the occasion of Eid which is observed in the entire Muslim world is a Sunnah of the Prophet (peace be upon him) and has been enjoined by him. The only dispute is whether it is obligatory in nature or only a Sunnah. Ibrahim Nakhai, Imams Abu Hanifah, Malik, Muhammad and, according to a tradition, Imam Abu Yusuf too, are of the opinion that it is obligatory in nature. On the other hand, Imams Shafai and Ahmad bin Hanbal regard it only as a Sunnah of the Muslims, and Sufyan Thauri has also agreed with them, saying that there will be no harm if a person does not offer a sacrifice. It is, however, an irony that some of the learned Muslims of our time, who follow neither the Quran nor the Sunnah, and are only guided by personal whims, have declared that if there is a consensus of

opinion of the Muslims, they can give up the practice of sacrifice on the occasion of Eid.

اِنَّ اللّٰہَ یُدٰفِعُ عَنِ الَّذِیۡنَ اٰمَنُوۡا ؕ اِنَّ اللّٰہَ لَا یُحِبُّ کُلَّ خَوَّانٍ کَفُوۡرٍ ﴿۳۸﴾

(22-38) Surely (75) Allah defends those who believe. (76) Certainly Allah has no love for the perfidious, the thankless. (77)

(75) From here the address for the first time prepares the Muslims for Jihad. In order to understand this, we should keep in view the preceding portion (Verses 19-24) in which the ideological conflict between the two parties (believers and disbelievers) and the result thereof have been described. This naturally serves as a prelude to the armed conflict between the two parties. That is why in (Verses 26- 37) the immediate causes which necessitated war have been stated to serve as an introduction and justification for war with the disbelievers of Makkah.

After the migration to Al-Madinah, when the first Hajj season approached, it naturally brought along with it anguish and anger both for the Muhajirs and the Ansar, who had been debarred froth visiting Makkah and performing Hajj, That is why, in this passage (Verse 26-37), the rituals and the objects of Hajj have been described to bring home to the disbelievers that they had no right to debar anyone from Hajj. On the other hand, the Muslims are being prepared to fight not with the intention of wreaking vengeance but for the sake of reform. At the same time sacrifice on the occasion of Hajj has been prescribed as a permanent rite to enable them (and the Muslims of the whole world) to commemorate Hajj and the rites connected with it, so that they might refrain from wreaking vengeance on the people of Makkah for the persecution to which they had been subjected. They have, therefore, been enjoined to fight to bring about better conditions and not to take revenge on their persecutors.

(76) The Arabic word mudafiat implies two things.

(1) To fight with the enemy to ward off his aggressive attack.

(2) To fight with the enemy not just once but whenever the need arises. Allah has assured the believers that He will defend them against the enemy every time there is a conflict between Islam and kufr. This is to encourage the believers that they will not be left alone in their defense, but Allah Himself will be a party with them and will help them to frustrate the cunning designs of the enemy and to ward off their attacks. Indeed this verse is a great encouragement for the believers, for it imbues their hearts with spirit and strength which nothing else can.

(77) Allah becomes a party with the believers because they are justified in waging war against the disbelievers who are treacherous and ungrateful to Allah in spite of His many blessings and favors to them.

أُذِنَ لِلَّذِ نَ يُقٰتَلُونَ بِاَنَّهُم ظُلِمُوۡا ؕ وَ اِنَّ اللّٰ عَلٰی نَصۡرِهِم لَقَدِيرُ ۙ﴿۳۹﴾

(22-39) Permission (to fight) has been granted to those for they have been wronged. (78) Verily Allah has the power to help them: (79)

(78) This (Verse 39) is the first verse of the Quran in which permission to tight was given in the month of Zil-Hajj in the first year after Hijrah according to our research. Then the command to fight was given in (Verse 190, 191, 193, 216 and 244 of Surah Al-Baqarah) in Rajab or Shaban of A.H. 2.

(79) “Allah surely has Power over giving them victory”: this assurance was urgently needed by the persecuted Muslims whose fighting strength at that time was very meager, not even a thousand including all the migrants and the Muslims of Al-Madinah. On the other hand, the fighting strength of the Quraish by themselves was much greater. Besides, they had all the other mushrik clans of Arabia at their back and were joined later by the Jews as well. Therefore, this assurance was most opportune and the challenge to the disbelievers was very significant, for it meant to say that they were not fighting against a small number of the Muslims but against Allah. Therefore, “You are welcome to fight if you dare”.

الَّذِيۡنَ اُخۡرِجُوۡا مِنۡ دِيَارِهِمۡ بِغَيۡرِ حَقٍّ اِلَّاۤ اَنۡ يَّقُوۡلُوۡا رَبُّنَا اللّٰهُ ؕ وَلَوۡلَا دَفۡعُ
اللّٰهِ النَّاسَ بَعۡضَهُمۡ بِبَعۡضٍ لَّهُدِّمَتۡ صَوَامِعُ وَبِيَعٌ وَّصَلَوٰتٌ وَّمَسٰجِدُ يُذۡكَرُ فِيۡهَا
اسۡمُ اللّٰهِ كَثِيۡرًا ؕ وَلَيَنۡصُرَنَّ اللّٰهُ مَنۡ يَّنۡصُرُهٗ ؕ اِنَّ اللّٰهَ لَقَوِىٌّ عَزِيۡزٌ ۝۴۰

(22-40) those who were unjustly expelled from their homes [80] for no other reason than their saying: "Allah is Our Lord." [81] If Allah were not to repel some through others, monasteries and churches and synagogues [82] and mosques wherein the name of Allah is much mentioned, would certainly have been pulled down. [83] Allah will most certainly help those who will help Him. Verily Allah is Immensely Strong, Overwhelmingly Mighty.

(80) The mention of their expulsion from their homes in (Verse 40) is a clear proof that this portion of Surah Al-Hajj was revealed at Al-Madinah.

(81) In order to have an idea of the severe persecution of the Muslims, a few instances of this are cited.

(1) Suhaib Rumi was deprived of everything, when he was about to migrate to Al-Madinah. When he reached there, he had nothing with him except the clothes he was wearing. Though he had earned all that through his own labors, he was deprived of everything by the disbelievers of Makkah.

(2) When Abu Salmah was about to leave Makkah with his wife and a suckling child, his in laws forcibly separated his wife from him, and then the people of his own family took away the child from them. Thus the poor woman had to pass one whole year in sorrow and grief. After a year, she secured the child somehow and journeyed from Makkah to Al-Madinah with it all alone on a dangerous route.

(3) Ayyash bin Rabiah was a half brother of Abu Jahl. When he migrated to Al-Madinah, he was followed by Abu Jahl and another brother of his, and they told him the lie: Your mother has taken the oath that she will not move from the sun to the shade nor comb her hair until she should see you (Ayyash).

You should therefore go back with us to Makkah, show her your face and then come back. He was taken in by this trick. When they were journeying back the two brothers made him a prisoner, took him to Makkah with his hands and feet tied, and proclaimed: O people of Makkah, this is how these lads should be treated and set right. He remained in that state for a long time and was at last rescued by a brave Muslim.

(82) Saumah (pl. Swami), Biya and Salawat in the original text are the places of worship of the monks who have left the world, the Christians and the Jews respectively. Salawat was Salauta in Aramaic, which might be the origin of the English words salute and salutation.

(83) In this sentence, a divine principle has been stated:

Allah does not let a group of people or a community have authority forever. Every now and then He repels one group by means of another.

If this had not been the case, the permanent dominator would have created chaos not only in the political and economic spheres, but would have encroached upon the places of worship as well. This principle has also been stated in Ayat 251 of Surah Al-Baqarah.

اَلَّذِيۡنَ اِنۡ مَّكَّنّٰهُمۡ فِى الۡاَرۡضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَاَمَرُوۡا بِالۡمَعۡرُوۡفِ وَنَهَوۡا عَنِ الۡمُنۡكَرِ ؕ وَلِلّٰهِ عَاقِبَةُ الۡاُمُوۡرِ ﴿۴۱﴾

(22-41) (Allah will certainly help) those (84) who, were We to bestow authority on them in the land, will establish Prayers, render Zakah, enjoin good, and forbid evil. (85) The end of all matters rests with Allah. (86)

(84) Those who help Allah are the people who invite mankind to Tauhid and exert their utmost to establish the true faith and righteousness. For further explanation see (E.N. 50 of Surah Ale-Imran).

(85) “If We give them authority”: In this one sentence, the real aim of the Islamic State and the characteristics of those who

conduct its affairs have been stated concisely but comprehensively. Those who help Allah and deserve His succor behave righteously, establish Salat, make arrangements for the collection of Zakat and use their power and authority to propagate good and eradicate evil.

(86) That is, it is Allah Who decides whom to give power in the land and when. This is meant to remove the misunderstanding of the proud and arrogant people who think that the destiny of the land and its dwellers is in their hands, and there is none to depose them from power. But Allah dethrones the most haughty ruler in supernatural ways and gives power to the most humble in order to show that He is All-Powerful, All-Mighty.

وَاِنۡ يُّكَذِّبُوۡكَ فَقَدۡ كَذَّبَتۡ قَبۡلَهُمۡ قَوۡمُ نُوۡحٍ وَّعَادٌ وَّثَمُوۡدُ ﴿۴۲﴾

(22-42) (O Prophet), if they (87) give the lie to you, then before them the people of 'Ad and Thamud, also gave the lie (to the Prophets),

(87) The disbelievers of Makkah.

وَقَوۡمُ اِبۡرٰهِيۡمَ وَقَوۡمُ لُوۡطٍ ﴿۴۳﴾

(22-43) and so too did the people of Abraham and the people of Lot;

وَّاَصۡحٰبُ مَدۡيَنَ ۚ وَكُذِّبَ مُوۡسٰى فَاَمۡلَيۡتُ لِلۡكٰفِرِيۡنَ ثُمَّ اَخَذۡتُهُمۡ ۫ فَكَيۡفَ كَانَ نَكِيۡرِ ﴿۴۴﴾

(22-44) and so did the dwellers of Midian, and Moses too was branded a liar. Initially I granted respite to the unbelievers for a while and then seized them. (88) How dreadful was My punishment! (89)

(88) The instances of some peoples who rejected their Prophets have been cited to impress that they were given respite to reform themselves before they were punished. Therefore: O people of Makkah, you should not be deluded by the delay in your

punishment. When the term of respite comes to an end, you shall also be punished like the former people, if you do not mend your ways in the meantime.

(89) The Arabic word nakeer is very comprehensive and implies two meanings:

(1) Displeasure at the evil conduct of the other.

(2) A terrible punishment which disfigures the culprit so badly that he cannot even be recognized. The sentence therefore will mean: Just see when I seized them for this evil conduct, how terrible was My chastisement.

فَكَاَيِّنۡ مِّنۡ قَرۡيَةٍ اَهۡلَكۡنٰهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلٰى عُرُوۡشِهَا وَبِئۡرٍ مُّعَطَّلَةٍ وَّقَصۡرٍ مَّشِيۡدٍ ﴿۴۵﴾

(22-45) How many towns have We destroyed because their people were steeped in iniquity: (90) so they lie fallen down upon their turrets! How many wells lie deserted; and how many towering palaces lie in ruins!

(90) In Arabic a well is synonymous with a habitation. Thus “many a wells” means “many a habitation has been destroyed”.

اَفَلَمۡ يَسِيۡرُوۡا فِى الۡاَرۡضِ فَتَكُوۡنَ لَهُمۡ قُلُوۡبٌ يَّعۡقِلُوۡنَ بِهَاۤ اَوۡ اٰذَانٌ يَّسۡمَعُوۡنَ بِهَا ۚ فَاِنَّهَا لَا تَعۡمَى الۡاَبۡصَارُ وَلٰكِنۡ تَعۡمَى الۡقُلُوۡبُ الَّتِىۡ فِى الصُّدُوۡرِ ﴿۴۶﴾

(22-46) Have they not journeyed in the land that their hearts might understand and their ears might listen? For indeed it is not the eyes that are blinded; (91) it is rather the hearts in the breasts that are rendered blind.

(91) The words “blinded are the hearts” have been used in the metaphorical and not in the literal sense. Since the heart is regarded as the center of emotions, feelings and of mental and moral qualities, these words have been used to imply that their obduracy has inhibited them from feeling and acting rationally.

وَيَسۡتَعۡجِلُوۡنَكَ بِالۡعَذَابِ وَلَنۡ يُّخۡلِفَ اللّٰهُ وَعۡدَهٗ ؕ وَاِنَّ يَوۡمًا عِنۡدَ رَبِّكَ كَاَلۡفِ سَنَةٍ مِّمَّا تَعُدُّوۡنَ ﴿۴۷﴾

(22-47) They ask you to hasten the punishment. [92] Allah shall most certainly not fail His promise; but a Day with your Lord is as a thousand years of your reckoning. [93]

(92) This refers to the oft-repeated challenge by the disbelievers: Well, if you are a true prophet, why does not that chastisement come with which you have been threatening us, for we have been rejecting your claim of being a true Prophet of Allah.

(93) That is, the decisions of Allah do not follow your time and calendar, nor do the consequences of your wrong attitudes appear immediately after the deeds. Therefore it will be very foolish for the part of a people to argue that the threat of punishment was empty just because a decade or a century had passed since they had adopted a wicked attitude and conduct with impurity.

وَ كَاَيِّ ۡ ن ِّمۡ ِ ق َ ۡ ر ٍ ي َ ة ٍ اَ ۡ م َ ۡ ل ۡ ت ُ ل َ ا وَ َ ۡ ه ِ ي َ ظَالِمَ ٌ ة ثُمَّ اَخَ ۡ ذ ۡ ت ُ ه َ ا وَ اِلَیَّ ا ۡ ل َ مَصِ ۡ ي ُ ر ۡ ۴۸

(22-48) How many towns did I respite at first though they were steeped in iniquity, and then I seized them! To Me are all destined to return.

قُ ۡ ل ۡ ي َ ا اَیُّ ۡ ه َ ا النَّاسُ اِنَّمَ ۡ ا اَنَا لَ ۡ ك ُ ۡ م ن َ ذِ ۡ ي ٌ ر مُّبِ ۡ ي ٌ ن ۴۹

(22-49) Say (O Muhammad): "O people! I have been sent to you only as a plain warner [94] (before the Doom strikes you)."

(94) That is, I am merely a warner and not the maker of your destinies. It is Allah Who passes judgment and decides about the punishment.

فَالَّذِ ۡ ی َ ۡ ن اٰمَنُ ۡ و ا وَ عَمِلُوا الصّٰلِحٰتِ لَ ۡ ه ُ م مَّغ ۡ ف ِ ر َ ة ٌ وَّ ۡ ر ِ ز ۡ ق ٌ كَ ۡ ر ِ ۡ ي م ٌ ۵۰

(22-50) So those who believe and act righteously shall be granted forgiveness and an honourable sustenance, [95]

(95) The believers shall have forgiveness' means that Allah will overlook their faults, weaknesses, and acts of omission and commission. They will have honorable provisions means that they will have excellent supplies which will be given to them in an honorable way.

وَ الَّذِ یۡنَ سَعَ ا فِ اٰیٰتِنَا مُعٰجِزِ نَ اُولٰٓئِکَ اَ حٰبُ ط جَحِیۡمِ ﴿۵۱﴾

(22-51) whereas those who strive against Our Signs, seeking to profane them, they are the friends of the Fire!

وَ مَ اَ سَلۡ نَا مِنۡ قَبۡلِکَ مِنۡ رَّسُوۡ لٍ وَّ لَا نَبِیٍّ اِلَّاۤ اِذَا تَمَنّٰی اَلۡقَی الشَّ یۡطٰنُ فِیۡۤ اُمۡنِیَّتِہٖ فَیَنۡسَخُ اللّٰہُ مَا یُلۡقِی الشَّ یۡطٰنُ ثُمَّ یُحۡکِمُ اللّٰہُ اٰیٰتِہٖ ؕ وَ اللّٰہُ عَلِ مٌ حَکِ مٌ ﴿۵۲﴾

(22-52) Never did We send a Messenger or a Prophet (96) before you (O Muhammad), but that whenever he had a desire, (97) Satan interfered with that desire. (98) Allah eradicates the interference of Satan and strengthens His Signs. (99) Allah is All-Knowing, All-Wise. (100)

(96) For the distinction between Nabi and Rasul, refer to (E. N. 30 of Surah Maryam).

(97) The Arabic word tamanna has two meanings: "desire" and "to recite" something.

(98) If the first meaning is taken, it will imply: Satan tried to prevent the fulfillment of his desire. If the second meaning is taken, it will imply: When the Prophet recited the Revelations, Satan created different sorts of doubts about its truth and meanings in the minds of the people.

(99) If the first meaning is adopted, it will imply: Allah fulfills the Prophet's desire and makes his mission successful in spite of the obstacles of Satan and confirms the truth of His revelations by fulfilling His promises to the Prophet. In case of the second meaning, it will imply: Allah eradicates all the doubts and

objections inspired by Satan in the hearts of the people and clarifies the confusion created about any verse of the Quran in subsequent revelations.

(100) “Allah is All-Knower” and has full knowledge of the mischief worked by Satan and of its effects, and being All- Wise, He counteracts every mischief of Satan.

لِّيَجۡعَلَ مَا يُلۡقِى الشَّيۡطٰنُ فِتۡنَةً لِّلَّذِيۡنَ فِىۡ قُلُوۡبِهِمۡ مَّرَضٌ وَّالۡقَاسِيَةِ قُلُوۡبُهُمۡ ؕ وَاِنَّ الظّٰلِمِيۡنَ لَفِىۡ شِقَاقٍۢ بَعِيۡدٍ ۵۳

(22-53) (He does this) in order that He may make the evil caused by Satan a trial for those in whose hearts there is sickness (of hypocrisy), whose hearts are hard (and vitiated). Surely these wrong-doers have gone too far in their dissension.

وَّ لِيَعۡلَمَ الَّذِيۡنَ اُوۡتُوا الۡعِلۡمَ اَنَّهُ الۡحَقُّ مِنۡ رَّبِّكَ فَيُؤۡمِنُوۡا بِهٖ فَتُخۡبِتَ لَهٗ قُلُوۡبُهُمۡ ؕ وَ اِنَّ اللّٰهَ لَهَادِ الَّذِيۡنَ اٰمَنُوۡۤا اِلٰى صِرَاطٍ مُّسۡتَقِيۡمٍ ۵۴

(22-54) (He also does this) in order that those endowed with knowledge may know that it is the Truth from your Lord and that they may have faith in it and their hearts may humble themselves before Him. Verily Allah always directs those that believe to the Right Way. (101)

(101) That is, Allah lets Satan work such mischief to put to the test both the righteous and the wicked people. The people with a perverted mentality deduce wrong conclusions from these and deviate from the right way, while those, who think on the right lines, realize that all these things are the mischief of Satan and that the message of the Prophet is based on the truth. They conclude that the very fact that Satan has been so much agitated and become active against it is a clear proof of its being the truth. It is very important to understand the real significance of this passage (Verses 52-54) for this has given rise to a grave misunderstanding.

If we consider it in the context in which it occurs, it becomes obvious that it was sent down to refute the wrong appraisal of the casual observers that the Prophet (peace be upon him) had failed to achieve his desired object. This was because he had striven for thirteen long years to persuade his people to accept his message but the apparent result was that he had not only failed in this, but he and the small band of his followers had been forced to leave their homes. As this exile contradicted his claim that he was a Prophet of Allah and had His approval and succor with him, some people became skeptical about it. Moreover, they became doubtful about the truth of the Quran, because they were not being visited by the scourge, which was inflicted on those who treated the Prophet as false. His antagonists scoffed at him, saying: Where is that succor of Allah and the scourge with which we were threatened? The answer to these doubts of the disbelievers was given in the preceding passage, and in this passage the addressees were those who

were influenced by this propaganda. Briefly the whole answer was to this effect.

It is not a new thing that the people of a Messenger have treated him as an impostor for it has always been happening like this. You can see from the remnants of those peoples who treated their Messengers as impostors how they were punished for their mischief. You can learn a lesson from them, if you will. As regards to the delay in the coming of scourge, the Quran never threatened the disbelievers with immediate punishment, nor is it the job of the Messenger to inflict punishments. The scourge is sent by Allah, but He is not hasty in sending His torment. He gives respite to the people to mend their ways as He is giving you now. Therefore, you should not be under any delusion that the threats of scourge are empty threats.

It is also not a new thing that the desires and wishes of a Prophet meet with obstacles or that false propaganda is made against his message for the same has already happened with regard to the messages of the former Prophets. But ultimately Allah eradicated the mischief worked by Satan and made the message successful. Therefore you should take a warning from the past history of Satan’s mischief and its ultimate failure. You should note it well that the obstacles and the mischief of Satan are a trial and means that help attract the righteous people towards Islam and winnow the dishonest people away from it.

It is a pity that in spite of the above clear and simple meaning of the passage which fits in well with the context, a grave misunderstanding has arisen because of a tradition which has not only changed its meaning entirely and rendered it irrelevant in the context but has helped make doubtful the very basic articles of the faith. Therefore we are making a critical appraisal of the tradition in order to show how to make the right use of traditions for the correct interpretation of the Quran. According to this tradition, the Prophet (peace be upon him) had a strong longing and desire to this effect: I wish some revelations were sent down to tone down the abhorrence of the mushrik Quraish against Islam so as to bring them nearer to it, or at least

the criticism against their creed may not be so severe as to arouse their enmity.

While he was cherishing this desire, it so happened that one day when he was sitting in a big gathering of the Quraish, Surah An-Najm was revealed and he began to recite it. When he came to (Verses 19, 20): Have you ever considered about this Lat and this Uzza, and a third (goddess) Manat, all of a sudden he recited, “These are exalted goddesses; indeed their intercession may be expected”. After this he continued to recite Surah An-Najm up to the last verse and then fell down in prostration and all the Muslims and the mushriks of the Quraish also did the same, for the latter said: Now we have no difference with Muhammad. We also profess that Allah is the Creator and the Provider and that these deities of ours are merely our intercessors with Him. After this, when in the evening Angel Gabriel came, he said: What have you done? I did not bring these two sentences. At this the Prophet (peace be upon him) became very sad and Allah sent down (Verse 73-75 of Surah Bani Israil): O Muhammad, these people have left no stone unturned to tempt you away from that which We have revealed to you so that you might fabricate something in Our name. Had you done that, they would have made you their friend. It was just possible that you might have inclined a little towards them, if We had not given you strength. But if you had done so, We would have made you taste double chastisement in this world as well as in the Hereafter, then you would have found no helper against Us.

But in spite of this, he continued to be grieved till Allah sent down (Verse 52 of this Surah Al-Hajj) in which Allah consoled him, saying that the same had been happening to the former Prophets. Another thing that happened in the meantime was that the story reached the migrants to Habash that there had been a reconciliation between the Prophet and the disbelievers of Makkah. Accordingly, many of them returned to Makkah only to learn that the news of reconciliation was wrong and the conflict between Islam and kufr was raging as furiously as before.

Now let us make a critical study of this story which has been cited by Ibn Jarir and many other commentators and is even contained in many collections of traditions.

(1) None of its reporters, except Ibn Abbas, is a companion.

(2) There are many major discrepancies and variations in its details.

(3) The wording ascribed to the Prophet (peace be upon him) in praise of the idols in each tradition is different from that of others.

Moreover, these words have been attributed to different sources according to different traditions: (a) These words were put in by Satan during the revelation and the Prophet (peace be upon him) imagined that they were revealed by Gabriel. (b) He himself uttered these words inadvertently, being urged by his own desire. (c) He was dozing when he uttered these words. (d) He intentionally uttered these words but in a manner as to question their veracity. (e) Satan interpolated these words into the revelation, giving an impression that the Prophet (peace be upon him) himself had recited them. (f) It was one of the mushriks who had recited these words.

Yet scholars of tradition like Hafiz Ibn Hajar and jurists like Abu Bakr alJassas and rationalists like Zamakhshari and commentators like Ibn Jarir accept this story as true and consider it as a commentary on (Verse 52) of this Surah. Ibn Hajar argues like this:

"Even though the links by which this tradition has been related are either weak or broken, except in one case, the very fact that it has been related through so many links is a proof that there is some truth about it. The one which has strong links is by Said bin Jubair who has related it from Ibn Abbas and the reporters of two more traditions (which have been cited by Tabari) have been declared authentic by Bukhari and Muslim.

On the other side, there are other eminent scholars who declare this story to be utterly baseless. Ibn Kathir says: All the links of this tradition are unauthentic and I have found no correct version of this with continuous links. Baihaqi says: This story has not been proved to be correct by the rules of reporting. When Ibn Khuzaimah was asked about it, he said: This story has been invented by heretics. Qazi Ayad says: The very fact that this tradition is neither contained in any of the six authentic collections of Hadith nor has it been related in an authentic way by authentic reporters shows its weakness. Besides them, Imam Razi, Qazi Abu Bakr Ibn al-Arabi, Alusi etc. have rejected it altogether.

It is a pity that even those who reject this story have not done full justice to their cases. There are some who reject it because its links are weak. In other words, they would have accepted it, if its links were strong. Then there are others who reject it because its acceptance makes the whole faith doubtful. This kind of reasoning may satisfy the believers but it cannot satisfy those who are already skeptical or intend to make a research into it with a view to making a correct appraisal of Islam. They will rather say: When a story is related by an eminent companion and is contained in the collections of traditions, there is no reason why we should reject it just because it makes your faith doubtful.
Now let us consider the story critically and rationally to prove that it is unacceptable.

(1) Its internal evidence proves it to be wrong: (a) According to the story the incident happened after the first migration to Habash, for according to it some of the migrants returned to Makkah after hearing the story. Now the fact is that the migration took place in the month of Rajab of the fifth year of Prophethood and some of the migrants returned to Makkah three months later, i.e. in Shawwal of the same year. (b) (Verses 73-75 of Surah Al- Isra) in which the Prophet (peace be upon him) was reproved for this incident were revealed in the eleventh or twelfth year of Prophethood. In other words, he was reproved by Allah five or six years after the incident. (c) This (Verse 52) in which the

interpolation by Satan was abrogated was sent down in the first year of Hijrah, i.e. about two years after the reproof. Can a person in his senses believe that the Prophet (peace be upon him) was reproved for the interpolation after six years, and it was abrogated after nine years?

(2) According to the story, this interpolation was made in Surah An-Najm. When the Prophet was reciting the words, “And a third (goddess) Manat”; he also recited the interpolated sentence, and then continued the recital up to the end of the Surah. It is said that the disbelievers of Makkah were so pleased with the interpolation that they declared: The differences between us and Muhammad (peace be upon him) have now come to an end.

Let us now read (Verses 19-23 of An-Najm) along with the alleged interpolation (in italics): Have you ever considered about the reality of this Lat and Uzza and a third (goddess) Manat? These are exalted goddesses; indeed their intercession may be expected. What, do you have sons for yourselves and daughters for Him (Allah)? This is indeed an unfair division. They are nothing but mere names which you and your forefathers have invented. Allah has sent down no authority in regard to them. They follow only conjectures and the whims of their own minds, although right guidance has come from their Lord.

Even a casual reader will detect an obvious contradiction in the passage. Immediately after praising the goddesses there is a hard hit on their worshipers, as if to say: O foolish people! How is it that you have ascribed daughters to Allah and sons to yourselves? All this is your own invention which has no authority from Allah. On the face of it, the interpolation makes the passage absurd which cannot be assigned even to a rational person not to speak of Allah. Then the story presumes that all the Quraish who were listening to it must have lost their senses; otherwise they could not have declared that their differences with Muhammad (peace be upon him) had been made up from thence.

From this internal evidence it has become clear that this story is absurd and meaningless.

(3) Now let us consider whether the occasions, ascribed by the commentators to the revelation of the verses under discussion, fit in with the chronological order of the Quran. According to the story, the interpolation in Surah An-Najm was made in the fifth year of Prophethood. The reproof was made in (Verses 73-75 of Bani Israil) and then the interpolation was annulled and the incident explained in (Verses 52-54 of Surah Al-Hajj). Now there could be only two possibilities about the time of their revelation. Either the verses containing the reproof and the abrogation were sent down in the period in which the interpolation took place, or the verse containing the reproof was sent down along with Surah Al-Hajj. In the first case, the question arises: Why were these verses (Surah Bani-Israil, 73-75) not inserted in Surah An-Najm? Why were they held in abeyance for six long years and then inserted in Surah Bani Israil, when it was revealed, and (Verses 52-54) (containing the abrogation) inserted in Surah Al-Hajj after a further delay of more than two years? Does it mean that the verses were sent down on one occasion and inserted years later haphazardly in one Surah or the other? In the second case, the question would arise: Does it stand to reason that the verses containing the reproof (Surah Bani-Israil, 73-75)were sent down six years after the interpolation, and the verse of abrogation (Surah Al-Hajj, Ayat 52) nine years after the incident? Still another question arises: What was the occasion of the revelation of the verses of reproof and abrogation in Surahs Surah Bani-Israil and Al-Hajj in the context in which they occur?

(4) Now let us turn to the third principle of correct appraisal of the Quran.

For a correct appreciation of the Quran it is essential to consider whether a particular commentary fits in with the relevant context of the Quran or not. If we make even a cursory study of (Surah Bani Israil, verses 71-73), it will become obvious that there was no occasion for the alleged reproof in (Verse 73) and that there is no tinge of reproof in it, for the words of the verse refute the allegation that the Prophet was taken in by the mischief of the disbelievers. Then in Surah Al-Hajj, if we make a critical study of the verses that precede (Verses 52-54)and follow them, it will become obvious that there was no occasion to console the Prophet for the interpolation and to annul it after nine years.

(5) We reiterate that no tradition, however strong links it might have, can be accepted when the text itself is a clear evidence against it, and when it does not fit in with the wording, the context, the order etc. of the Quran. When the incident is considered in this background, even a skeptical research scholar would be convinced that the tradition is absolutely wrong. As regards to a believer, he can never accept it, when he knows that it contradicts not only one verse but a large number of other verses of the Quran. He would rather believe that the reporters of the tradition might have been deluded by Satan and not the Holy Prophet (peace be upon him). He would never believe that the Holy Prophet (peace be upon him) could interpolate even a single word in the Quran under the influence of a desire of his own: or that there could ever occur such a desire in his mind that he should make a compromise with the disbelievers by associating shirk with Tauhid: or that he could ever wish that Allah might not say anything to displease the disbelievers: or that the revelation was made in such an unsafe and doubtful manner as to enable Satan to mix with it even a word in a manner as if it was also brought by Gabriel. Each of these things is contradictory to the clear revelation of the Quran and the basic articles of the faith which we have learned from the Quran and the Prophet (peace be upon him). God forbid that we should accept any such tradition that might lead to the above mentioned presumptions just because the tradition seems to be authentic in every way.

It will be worth-while to consider the question: How is it that so many reporters of traditions have related this story? Does it not show that there must have been some reality about it? Otherwise, so many reporters, who included many authentic and eminent scholars, could not have made such an heinous slander against the Quran and the Prophet (peace be upon him). Its answer is contained in the authentic collections of traditions by Bukhari, Muslim, Abu Dawud, Nasai and Musnad Ahmad. The reality of the incident is this.

The Prophet (peace be upon him) recited Surah An-Najm and performed prostration at the end of it. At this, all the hearers, both the Muslims and the mushriks, fell down in prostration. This

was what really happened and there is nothing strange about it. Let us depict the occasion: The Prophet (peace be upon him) was reciting a forceful piece of the eloquent Quran in a very impressive manner. Naturally the occasion produced an emotional effect and all the listeners instinctively fell down in prostration along with him. It was because of such ecstasies produced by the Prophet's (peace be upon him) recital of the Quran as this that the disbelievers dubbed him a sorcerer. As regards the story that the Prophet (peace be upon him) praised the deities of the disbelievers, it appears that the Quraish concocted the story to hide their defeat. Probably someone or other of them explained away their defeat, saying: We ourselves heard Muhammad praising our deities. Therefore we also fell down in prostration along with him. As regards to the migrants to Habash, they returned to Makkah when they heard the concocted story that there had been a compromise between the Prophet (peace be upon him) and the Quraish. It appears that some of those people who had seen the Muslims and the mushriks falling down together in prostration, presumed that peace had been made between them, so the story traveled to the migrants in Habash who had no means to verify it and thus thirty three of them returned to Makkah.

Naturally these three things, prostration by the Quraish, their explanation of it, and the return of the migrants from Habash, combined to evolve that story. So much so that some authentic people were also deluded by it, for to err is human, and the pious and intelligent people are no exception to it. However, the error of the latter proves to be more harmful, because their credulous followers accept with closed eyes their misconceptions along with their right conclusions. On the other hand, mischief mongers collect all such errors of the righteous people and exploit them to prove that all the collections of traditions are false and should be rejected forthwith.

وَ لَا يَزَالُ الَّذِ نَ كَفَرُ ا فِ مِرَ يَةٍ مِّنۡهُ حَتّٰى تَاۡتِيَهُمُ السَّاعَةُ بَغۡتَةً اَوۡ يَاۡتِيَهُمۡ
عَذَابُ يَوۡمٍ عَقِيۡمٍ ۝۵۵

(22-55) The unbelievers will not cease to be in doubt about it until the Hour suddenly comes upon them, or the chastisement of an ominous day [102] overtakes them.

(102) The epithet “barren” has been applied to the day in its metaphorical and not literal sense. :A day is barren if all the plans, hopes and devices remain unproductive in it, or it does not bring forth its night. For instance, the days on which the people of Prophet Noah, the tribes of Aad and Thamud, the people of Lot and of Midian met with their destruction by scourge from Allah, were barren days in this sense, because those days did not bring forth any tomorrow for them, and no device of theirs could avert their doom.

اَلۡمُلۡكُ يَوۡمَئِذٍ لِّلّٰهِ ؕ يَحۡكُمُ بَيۡنَهُمۡ ؕ فَالَّذِيۡنَ اٰمَنُوۡا وَعَمِلُوا الصّٰلِحٰتِ فِىۡ جَنّٰتِ النَّعِيۡمِ ۝۵۶

(22-56) On that Day all sovereignty shall be Allah's and He will judge among them. Then those who believed and acted righteously shall be in Gardens of Bliss.

وَالَّذِيۡنَ كَفَرُوۡا وَكَذَّبُوۡا بِاٰيٰتِنَا فَاُولٰٓئِكَ لَهُمۡ عَذَابٌ مُّهِيۡنٌ ۝۵۷

(22-57) A humiliating chastisement awaits those who disbelieved and denied Our Signs.

وَالَّذِيۡنَ هَاجَرُوۡا فِىۡ سَبِيۡلِ اللّٰهِ ثُمَّ قُتِلُوۡۤا اَوۡ مَاتُوۡا لَيَرۡزُقَنَّهُمُ اللّٰهُ رِزۡقًا حَسَنًا ؕ وَاِنَّ اللّٰهَ لَهُوَ خَيۡرُ الرّٰزِقِيۡنَ ۝۵۸

(22-58) As for those who migrated in the way of Allah, whereafter they were slain, or died, Allah will certainly grant them a goodly provision. Indeed, Allah is the Best of all those who provide.

لَيُدۡخِلَنَّهُمۡ مُّدۡخَلًا يَّرۡضَوۡنَهٗ ؕ وَاِنَّ اللّٰهَ لَعَلِيۡمٌ حَلِيۡمٌ ۝۵۹

(22-59) He will surely admit them to a resort which will please them. Most certainly Allah is All-Knowing, Most Forbearing. [103]

(103) As Allah is All-Knowing, He knows well those who left their homes for His sake and what reward they deserve. He is Clement, and forgives minor errors and weaknesses of the people; therefore these things will not hinder Him from rewarding the believers for their services and sacrifices.

ذٰلِكَ ۙ وَ مَنۡ عَاقَبَ بِمِثۡلِ مَا عُوۡقِبَ بِهٖ ثُمَّ بُغِىَ عَلَيۡهِ لَيَنۡصُرَنَّهُ اللّٰهُ ؕ اِنَّ اللّٰهَ لَعَفُوٌّ غَفُوۡرٌ ۝۶۰

(22-60) That indeed is so, as for him who retaliates in proportion to the excess committed against him, and is thereafter again subjected to transgression, Allah will surely aid him. (104) Verily Allah is All-Pardoning, All-Forgiving. (105)

(104) The preceding verses referred to those persecuted people who could not retaliate and here the reference is to those victims of persecution who could fight back.

From this verse, Imam Shafai has concluded that retaliation will be effected in the way as life was taken in the original act. If a person is killed by immersion in water, the killer also should be put to death by immersion in water; or if a person is burnt to death, the killer also will be burnt to death. The Hanafites dispute this. According to them, retaliation against a murderer will be incurred in one and the same established way no matter how life was taken by the culprit in the original act.

(105) This verse (60) may imply two things:

(1) Allah forgives that killing which is done in self-defense, though killing of people is not a good thing in itself.

(2) As Allah, Whose slaves the believers are, is Forgiving and Forbearing, they should also forgive and forbear as much as possible. Though they have the right of retaliation, they should not resort to carnage and massacre.

ذٰلِكَ بِاَنَّ اللّٰهَ يُوۡلِجُ الَّيۡلَ فِى النَّهَارِ وَيُوۡلِجُ النَّهَارَ فِى الَّيۡلِ وَ اَنَّ اللّٰهَ سَمِيۡعٌ بَصِيۡرٌ ۝۶۱

(22-61) So shall it be [106] because it is Allah Who causes the night to emerge out of the day and causes the day [107] to emerge out of the night and Allah is All-Hearing, All-Seeing. [108]

(106) "That is" (as stated in the preceding paragraph) because Allah is the Ruler of the universe and has the power to give punishments and rewards to those who deserve them.

(107) The fact that "Allah causes.....night" is a proof that He is the Master, Sovereign and Ruler of the universe. But the deeper meaning of the verse is that Allah, Who is able to bring forth the light of the day out of the darkness of the night, has the power to bring out the light of the truth out of the darkness of disbelief and ignorance, and the light of justice out of the darkness of tyranny.

(108) He hears everything and sees everything and is not unaware of anything.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الۡحَقُّ وَ اَنَّ مَا يَدۡعُوۡنَ مِنۡ دُوۡنِهٖ هُوَ الۡبَاطِلُ وَ اَنَّ اللّٰهَ هُوَ الۡعَلِيُّ الۡكَبِيۡرُ ﴿۶۲﴾

(22-62) So shall it be because Allah, He is the Truth, and all whom they invoke instead of Him are false. (109) Allah is Most High, All-Great.

(109) As Allah is in fact the Sovereign of the universe, His worshipers will surely attain true success and the worshipers of false gods will meet with utter failure.

اَلَمۡ تَرَ اَنَّ اللّٰهَ اَنۡزَلَ مِنَ السَّمَآءِ مَآءً فَتُصۡبِحُ الۡاَرۡضُ مُخۡضَرَّةً ؕ اِنَّ اللّٰهَ لَطِيۡفٌ خَبِيۡرٌ ﴿۶۳﴾

(22-63) Do you not see that Allah sends down water from the sky whereby the earth turns green? (110) Verily Allah is Subtle, All-Aware. (111)

(110) This verse has a deeper meaning also, though apparently it merely declares that Allah alone has the power to send down rain which makes the land green. The deeper meaning

is that the rainfall of the blessed revelation will, in the near future, turn the barren land of Arabia into a garden of knowledge, morality and bring forth a high and righteous civilization.

(111) Latif implies that Allah fulfills His designs in such fine ways that it is difficult to understand them till they become real and apparent.

As He is fully aware of everything, He knows how to conduct the affairs of His Kingdom.

لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الۡاَرۡضِ ؕ وَ اِنَّ اللّٰهَ لَهُوَ الۡغَنِیُّ الۡحَمِیۡدُ ﴿۶۴﴾

(22-64) To Him belongs all that is in the heavens and all that is in the earth. Surely Allah - He alone is Self- Sufficient, Praiseworthy. (112)

(112) He alone is All-Sufficient and is not in need of anyone in any way. He is All-praiseworthy because all praise belongs to Him alone whether anyone praises Him or not.

اَلَمۡ تَرَ اَنَّ اللّٰهَ سَخَّرَ لَکُمۡ مَّا فِی الۡاَرۡضِ وَ الۡفُلۡکَ تَجۡرِیۡ فِی الۡبَحۡرِ بِاَمۡرِهٖ ؕ وَ یُمۡسِکُ السَّمَآءَ اَنۡ تَقَعَ عَلَی الۡاَرۡضِ اِلَّا بِاِذۡنِهٖ ؕ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوۡفٌ رَّحِیۡمٌ ﴿۶۵﴾

(22-65) Have you not seen how Allah has subjected to you all that is in the earth, and the vessels that sail in the sea by His command, (113) and it is He Who holds back the sky that it may not fall on earth except by His leave? Surely Allah is Most Gentle, Ever Compassionate to people.

(113) Here “the heaven” implies the whole of the universe above and below the earth where everything is held in its own place and sphere.

وَ هُوَ الَّذِیۡۤ اَحۡیَاکُمۡ ثُمَّ یُمِیۡتُکُمۡ ثُمَّ یُحۡیِیۡکُمۡ ؕ اِنَّ الۡاِنۡسَانَ لَکَفُوۡرٌ ﴿۶۶﴾

(22-66) And it is He Who has endowed you with life and it is He who causes you to die, and it is He Who will then resurrect you. Man is indeed extremely prone to denying the Truth. (114)

(114) That is, though man sees every reality presented by the Prophets, yet he denies it.

لِكُلِّ اُمَّةٍ جَعَلۡنَا مَنسَكًا هُمۡ نَاسِكُوهُ فَلَا يُنَازِعُنَّكَ فِى الۡاَمۡرِ وَادۡعُ اِلٰى رَبِّكَ ؕ
اِنَّكَ لَعَلٰى هُدًى مُّسۡتَقِيۡمٍ ﴿۶۷﴾

(22-67) For every people (115) We have prescribed a way of worship (116) which they follow. So, (O Muhammad), let them not dispute with you concerning this, (117) and call them to Your Lord. You are certainly on the Straight Way. (118)

(115) That is, the community of every Prophet.

(116) Here the Arabic word mansak has been used in its most comprehensive sense which also includes sacrifice (Verse 34). It means service, worship, in short, the entire way of life. The same theme has been expressed in (Surah Al-Maidah, Ayat 48): We prescribed a law and a way of life for each of you.

(117) That is, now you have brought a way of life just as the former Prophets brought ways of life for their people. Therefore the people have no right to dispute with you concerning the law you have brought.

(118) This confirms the explanation given in(E.N. 117) above.

وَاِنۡ جٰدَلُوۡكَ فَقُلِ اللّٰهُ اَعۡلَمُ بِمَا تَعۡمَلُوۡنَ ﴿۶۸﴾

(22-68) And if they dispute with you, say: "Allah knows well what you do.

اَللّٰهُ يَحۡكُمُ بَيۡنَكُمۡ يَوۡمَ الۡقِيٰمَةِ فِيۡمَا كُنۡتُمۡ فِيۡهِ تَخۡتَلِفُوۡنَ ﴿۶۹﴾

(22-69) Allah will judge among you on the Day of Resurrection concerning matters about which you disagreed."

اَلَمۡ تَعۡلَمۡ اَنَّ اللّٰهَ يَعۡلَمُ مَا فِى السَّمَآءِ وَالۡاَرۡضِ ؕ اِنَّ ذٰلِكَ فِىۡ كِتٰبٍ ؕ
اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيۡرٌ ۝٧٠

(22-70) Are you not aware that Allah knows all that is in the heaven and the earth? Surely it is all preserved in a Book. Indeed that is easy with Allah. (119)

(119) In order to understand the significance of this paragraph, we should keep in view (Verse 55- 57) with which this is connected.

وَيَعۡبُدُوۡنَ مِنۡ دُوۡنِ اللّٰهِ مَا لَمۡ يُنَزِّلۡ بِهٖ سُلۡطٰنًا وَّمَا لَيۡسَ لَهُمۡ بِهٖ عِلۡمٌ ؕ وَمَا
لِلظّٰلِمِيۡنَ مِنۡ نَّصِيۡرٍ ۝٧١

(22-71) Instead of Allah they worship those concerning whom He has revealed no sanction and concerning whom they have no true knowledge. (120) None shall be able to help such evil-doers. (121)

(120) That is, neither there is any mention of their deities in any revealed Book nor do they have any other source of knowledge about them nor any authority to worship them. Therefore, it is sheer ignorance that they have associated their self invented deities with Allah and worship them, make vows and offer sacrifices to them and supplicate them for their needs etc.

(121) This is to warn the foolish people that they are absolutely wrong in expecting that their deities would help them in this world and in the Hereafter because they have no power to help them. Thus, they will find no helper, for Allah alone could help them and they have already displeased Him by their rebellious behavior.

وَاِذَا تُتۡلٰى عَلَيۡهِمۡ اٰيٰتُنَا بَيِّنٰتٍ تَعۡرِفُ فِىۡ وُجُوۡهِ الَّذِيۡنَ كَفَرُوا الۡمُنۡكَرَ ؕ
يَكَادُوۡنَ يَسۡطُوۡنَ بِالَّذِيۡنَ يَتۡلُوۡنَ عَلَيۡهِمۡ اٰيٰتِنَا ؕ قُلۡ اَفَاُنَبِّئُكُمۡ بِشَرٍّ مِّنۡ ذٰلِكُمۡ ؕ
اَلنَّارُ ؕ وَعَدَهَا اللّٰهُ الَّذِيۡنَ كَفَرُوۡا ؕ وَبِئۡسَ الۡمَصِيۡرُ ۝٧٢

(22-72) When Our Signs are plainly recited to them, you will perceive utter repugnance on their faces and it all but seems as if they will soon pounce upon those who recite Our Signs to them. Say: "Shall I tell you what is worse than that? (122) The Fire with which Allah has threatened those who disbelieve. That is truly an evil end."

(122) That is, you will meet with a far worse state of anguish than that which you display against those who recite divine revelations to you.

يٰۤاَيُّ ا النَّاسُ ضُرِبَ مَثَلٌ فَا تَمِعُوا لَ ٗ اِنَّ الَّذِ نَ تَدعُ نَ هِ وُنِ اللّٖ لَ
خٰۤ لُقُ ا ذُبَابًا وَّ لَوِ ط تَمَعُوا لَ ٗ وَاِ سَيَّلُبُ مُ الذُّبَابُ شَ ئًا لَّا يَسۡتَنۡقِذُوۡ مِنۡهُ ؕ
ضَعُفَ الطَّالِبُ وَ ا لۡمَطۡلُوۡ ۷۳

(22-73) O people, a parable is set forth: pay heed to it. Those who call upon aught other than Allah shall never be able to create even a fly, even if all of them were to come together to do that. And if the fly were to snatch away anything from them, they would not be able to recover that from it. Powerless is the supplicant; and powerless is he to whom he supplicates. (123)

(123) This parable has been cited to impress upon the idolworshipers that their deities are absolutely powerless, for even if they all collaborated to create an insignificant thing like a fly, they could not; nay, even if a fly snatched away anything from them they could not prevent it. This shows how weak they themselves are and how powerless are the idols they supplicate.

مَا قَدَرُوا اللّٰهَ حَقَّ قَدۡرِهٖ ؕ اِنَّ اللّٰهَ لَقَوِیٌّ عَزِیۡزٌ ۷۴

(22-74) They have not formed a true estimate of Allah. Indeed, Allah is All-Powerful, All-Mighty.

اَللّٰهُ یَصۡطَفِیۡ مِنَ لۡمَلٰٓئِکَۃِ رُسُلًا وَّ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ سَمِیۡعٌۢ بَصِیۡرٌ ۷۵

(22-75) Allah chooses Messengers from among angels and from among human beings (to convey His command) (124). Allah is All-Hearing, All-Seeing.

(124) In continuation of the refutation of shirk, Allah has taken two kinds of the most revered of deities to show their real status, as if to say: The angels and the Prophets whom you have set up as deities are mere Messengers of Allah. Allah has chosen them to convey His messages to human beings and this does not make them God or partners in His Godhead.

يَعۡلَمُ مَا بَيۡنَ اَيۡدِيۡهِمۡ وَ مَا خَلۡفَهُمۡ ؕ وَ اِلَى اللّٰهِ تُرۡجَعُ الۡاُمُوۡرُ ۝۷۶

(22-76) He knows all that is before them and that which is hidden from them. (125) And it is to Allah that all affairs are returned. (126)

(125) The Quran employs this sentence to refute the creed of the mushriks in regard to intercession, as if to say: You imagine that angels, prophets, saints and the like can intercede with Allah on your behalf and therefore you worship them. You are absolutely wrong. For none of your deities knows what is good for you and what is not. Allah alone hears everything, sees everything and knows everything. Therefore He has not given the right of intercession and recommendation to anyone except when He Himself is pleased to give such permission.

(126) This is to impress upon them that every affair and every matter, big or small, is presented before Allah for a decision. Therefore you should not invoke anyone else other than Allah, for all others are utterly helpless and powerless and cannot even fulfill their own desires and needs.

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوا ارۡكَعُوۡا وَ اسۡجُدُوۡا وَاعۡبُدُوۡا رَبَّكُمۡ وَافۡعَلُوا الۡخَيۡرَ لَعَلَّكُمۡ تُفۡلِحُوۡنَ ۝۷۷

(22-77) Believers, bow down and prostrate yourselves before Your Lord and serve Your Lord and do good that you may prosper. (127)

(127) This is the right way of attaining the success, but even after adopting these ways of worship and performing good deeds one should not rest content or be proud that he would surely attain success because he is worshiping Allah and is doing good deeds. He should only expect that Allah will by His grace accept his services and bless him with the success.

Imam Shafai, Ahmad bin Hanbal, Abdullah bin Mubarak and Ishaq bin Rahawayah hold the view that this verse of Surah Al-Hajj requires a prostration. But Imam Abu Hanifah, Imam Malik, Hasan Basri, Said bin al-Musayyab, Said bin Jubair, Ibrahim Nakhai

and Sufyan Thauri dispute this. The arguments of the two sides are briefly as follows:

The former group of commentators base their opinion on the following:

(1) The verb in the verse is in the imperative mood.

(2) The tradition of Uqbah bin Amir which has been reported by Imam Ahmad, Abu Dawud, Tirmizi, Ibn Marduyah and Baihaqi, says: I asked, O Messenger of Allah! Does the merit of Surah Al-Hajj consist in the fact that it contains two verses requiring prostration? He replied: Yes, the one who does not prostrate on these two verses, should not recite them.

(3) The tradition of Abu Dawud and Ibn Majah in which Amr bin Aas says that he was told by the Prophet (peace be upon him) that there were two verses requiring prostration in Surah Al-Hajj.

(4) Sayings of Umar, Ali, Uthman, Ibn Umar, Ibn Abbas, Abul Darda, Abu Musa Ashari and Ammar bin Yasir to the effect that Surah AlHajj contains two prostrations.

The latter group of commentators argue as follows;

(1) The verse contains a command both for Sajdah (prostration) and for Ruku (bowing in prayer), which implies the whole Islamic Prayer according to the Quranic usage, and not prostration alone.

(2) The tradition reported by Uqbah bin Amir is unauthentic as it has weak links.

(3) The tradition of Amr bin Aas is also unreliable, because its reporters are not well known.

(4) As for the sayings of the companions, Ibn Abbas has clearly explained that prostration in respect of the first verse (in Surah Al-Hajj) is obligatory, whereas in regard to the second, it is only suggestive.

وَ جَاهِدُوْا فِى اللّٰهِ حَقَّ جِهَادِهٖ ؕ هُوَ اجْتَبٰىكُمْ وَ مَا جَعَلَ عَلَيْكُمْ فِى الدِّيْنِ مِنْ
حَرَجٍ ؕ مِلَّةَ اَبِيْكُمْ اِبْرٰهِيْمَ ؕ هُوَ سَمّٰىكُمُ الْمُسْلِمِيْنَ ۙ مِنْ قَبْلُ وَ فِىْ هٰذَا لِيَكُوْنَ
الرَّسُوْلُ شَهِيْدًا عَلَيْكُمْ وَ تَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ ۚ فَاَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا

(22-78) Strive in the cause of Allah in a manner worthy of that striving. (128) He has chosen you (129) (for His task), and He has not laid upon you any hardship in religion. (130) Keep to the faith of your father Abraham. (131) Allah named you Muslims earlier and even in this (132) (Book), that the Messenger may be a witness over you, and that you may be witnesses over all mankind. (133) So establish Prayer, and pay Zakah, and hold fast to Allah. (134) He is your Protector. What an excellent Protector; what an excellent Helper!

(128) The Arabic word jihad is very comprehensive. It includes every kind of effort, exertion, conflict and war. Jihad for the cause of Allah means that it should be performed for His service and for His approval against those who prevent others from following His Way. The performance of jihad also requires that one should first of all fight against his own self in order to subdue it. For there can be no true jihad unless one fights against his evil self and subdues his desires and lusts to the obedience of Allah. The Prophet (peace be upon him) himself has emphasized the need for this jihad. Once when the warriors for the cause of Allah returned from jihad, he said: You have returned from the lesser jihad to the greater jihad. They asked: What is that greater Jihad. The Prophet (peace be upon him) replied: It is the jihad against his own desires and lusts.

Moreover, the battlefield for jihad is, in fact, the whole world, and Islam demands that one should exert his utmost against all the rebels of Allah and the wicked powers with all of his heart and mind and body and wealth.

(129) The direct addressees of this were the companions of the Prophet (peace be upon him), for they were the first who had the honor to be chosen for this service; others have been addressed only indirectly being their followers. This thing has been mentioned in the Quran in other ways as well. For reference, see (Surah Al-Baqarah, Ayat 143) and (Surah Ale-Imran, Ayat 110).

(130) “(Allah) has not placed upon you in religion any hardship”. That is, the creed you have been given is very simple and straightforward and the laws and regulations you have to obey are practicable. You are free within its bounds to make as much progress as you can. This was to impress that the lives of the Muslims were free from all those useless and unnatural restrictions which had been imposed upon the former communities by their priests and law givers. The negative aspect of the same thing has been mentioned in (Surah Al-Aaraf, Ayat 157): He enjoins them to follow virtue and forbids them from evil: He makes pure things lawful for them and impure things unlawful. He relieves them of their burdens and frees them from the shackles that bound them.

(131) Though Islam may be called the religion of Prophets Noah, Moses, Jesus, etc. yet the Quran emphasizes over and over again that it is the religion of Prophet Abraham (peace be upon them all). Therefore, you should follow it. This is for three reasons.

(1) The first addressees of the Quran were the Arabs who were more familiar with Prophet Abraham (peace be upon him) than with any other Prophet and acknowledged him to be a holy personage and their leader.

(2) Prophet Abraham (peace be upon him) alone was the person whom the Jews, the Christians, the Muslims and the mushriks of Arabia and of the adjoining countries unanimously acknowledged as a great Prophet.

(3) When the Quran invites all these communities to follow the way of Abraham, it in fact, admonishes them that all their religions had been invented long after Prophet Abraham and, therefore, were not trustworthy because they contradicted many things taught by him. As for the mushriks of Arabia, they also acknowledged that idolworship among them had been started by Amr bin Luhayy, who was a leader of Bani Khuzaah, and had brought an idol, called Hubal, from Moab in about 600 B.C. So the religion to which Prophet Muhammad (peace be upon him) invited them was the same pure, un-adulterated religion which was taught by Prophet Abraham (peace be upon him).

For further details, see (E.Ns 134, 135 of Surah Al-Baqarah)and (E.Ns 58, 79 of Surah Ale-Imran) and (E.Ns 119, 120 of Surah An-Nahal).

(132) Here the word “you” has not been addressed exclusively to those believers who lived at the time of the revelation of this verse, or those who believed after its revelation. It includes all those human beings, who, from the beginning of human history, believed in Tauhid, the Hereafter, Prophethood and the divine Books. They were not Jews, Christians, etc. but Muslims in the sense that they had surrendered themselves to Allah. Likewise the followers of the Prophet Muhammad (peace be upon him) are not Muhammadans but Muslims.

(133) For explanation see (E. N. 144 of Surah Al-Baqarah).

(134) “Hold fast to Allah”: Follow exclusively the guidance and the law of Allah: obey Him alone: fear Him and have all your hopes and expectations in Him: invoke Him alone for help: trust in Him and pray to Him for all your needs.